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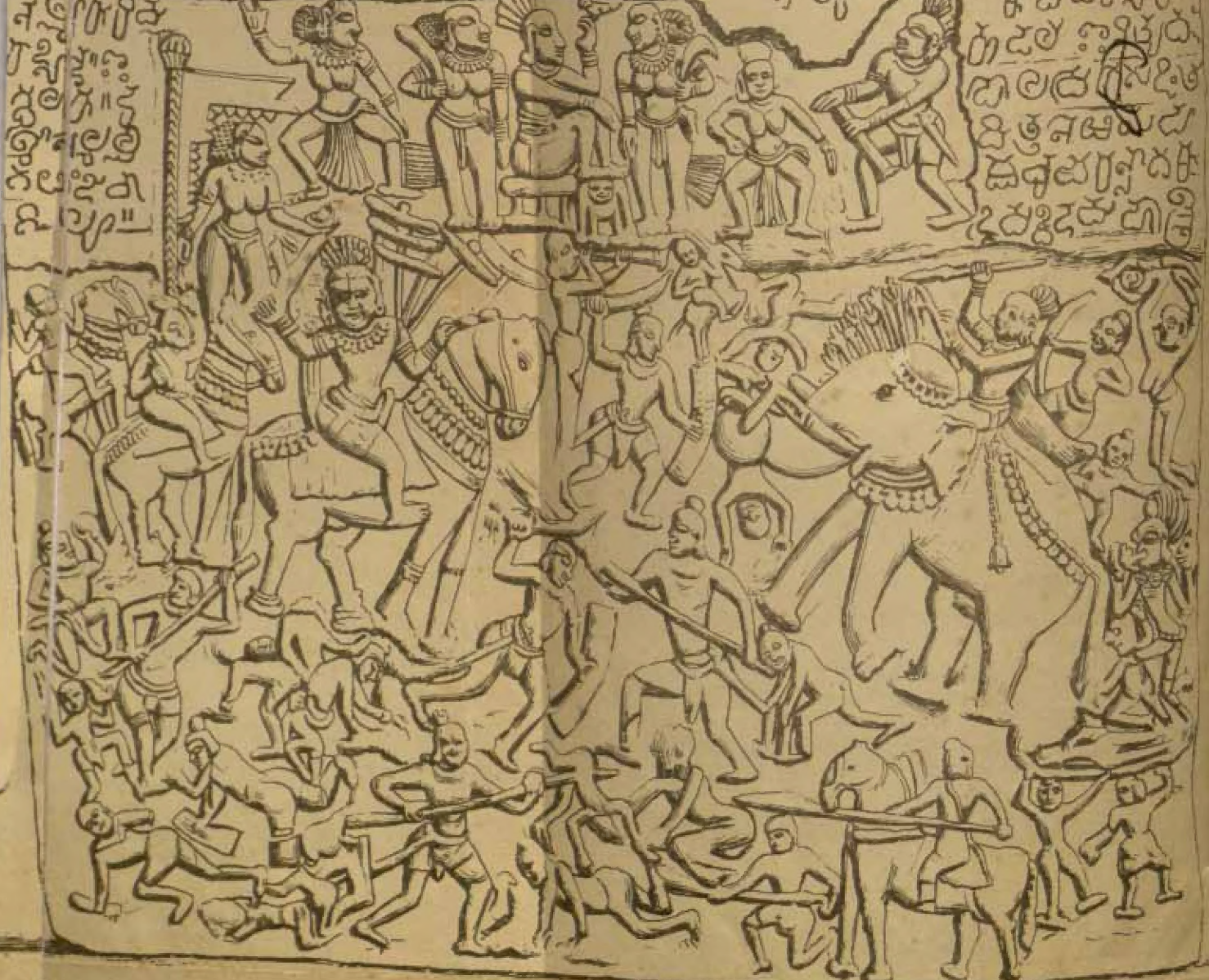
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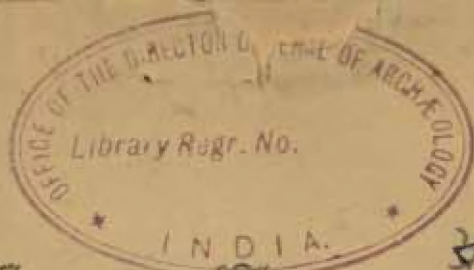




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# Mysore Inscriptions,

TRANSLATED FOR GOVERNMENT.

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LEWIS RICE,

*Director of Public Instruction, Mysore & Coorg.*

BANGALORE:

PRINTED AT THE MYSORE GOVERNMENT PRESS.

1879.

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## PREFACE.

A few words of explanation are needed as to the origin and purport of the present volume. When Mr. L. B. Bowring, c. s. i., (previously Private Secretary to the Governor General, Lord Canning), was Chief Commissioner of Mysore, the garrison of Bangalore included the 22nd Regiment, Madras Native Infantry, one of whose officers, Major H. Dixon, had taken a series of photographs of the celebrated temples of Orissa, and dedicated them by permission to Lady Canning. He was now commissioned, about 1865, to take photographs on behalf of the Mysore Government of the principal inscriptions in this Province. How the selection was made I am not aware, but all he took belong to the north of the country. There were 150 altogether—129 from inscriptions on stone and 21 from those on copper-plates—nearly a half of the whole number being from Balagani and Talldagundi, close to it, both in the Shimoga District.\*

Sets of the photographs were sent to the India Office and Asiatic Societies, but without a translation they could be regarded only as curiosities. Some native officials here, with the aid of pandits, attempted the translation of a few for Mr. Bowring, but, as might be expected, with very imperfect results.

About seven years ago the collection was put into my hands, to translate for Government when I had leisure. Though familiar with the language of the country, the subject of inscriptions was not one I had paid any attention to. I also found no one who could read the ancient characters, and had besides little time to give to the matter.† However, gradually setting to work, after many repeated attempts, I had at length the satisfaction of deciphering the whole of the obsolete characters; and continued practice not only gave me facility in reading inscriptions but familiarized me with their general style and

\* Of the execution of these it is not my province to speak; but owing to imperfect clearing of the inscriptions before the photographs were taken, and the microscopical of the greater number, the difficulties involved in deciphering them were greatly multiplied.

† The Pandit placed at my disposal, Somaya's Siva Rāsa Śāstri, (since, I regret to say, deceased), was a clever man and an excellent Sanskrit and Kannada scholar, but he did not know the old characters and took but feeble interest in transcribing inscriptions.

method of arrangement, so that on meeting with any, during tours of inspection in the country, I was enabled to pick out the essential historical facts they contained.

This success greatly enhanced the interest of the subject, though other engagements (such as compiling the Gazetteers of Mysore and Coorg) obliged me often to put aside the work for months together. But the notes I continued to take of inscriptions in various parts of the country convinced me that a very limited and imperfect collection had been made. I therefore drew up a tabular form, a copy of which was despatched to each Amildar, with orders from Government to return it filled up with particulars of every inscription existing in his taluk. The result was, as I had hoped, to bring to light some ancient inscriptions of great value—witness Nos. 151 and 153, which opened as it were a new chapter in the early history of Mysore.\*

The returns received from the various taluks showed the existence of at least 3,723 inscriptions throughout Mysore, † besides those in Coorg. But with regard to the particulars of their contents, where the entries were not entirely erroneous, the columns for page on page were simply in most parts filled up with the equivalents for "unknown," "illegible," or "not understood." General attention, however, having been drawn to the subject, I found it easier to get access to inscriptions in any part of the country visited, and from time to time came across more valuable ones than had been produced for entry in any of the lists. Some of these I thought it well to publish at once, and they have appeared in the *Indian Antiquary* with fac-similes of the originals. A select number I have appended to the present work as Part III.

No pretence can of course be made to have in any way exhausted a subject the materials of which are so numerous, so generally distributed, and which require individually so much time and study to reproduce in English. But in addition to all those photographed by Major Dixon—which I have felt it my duty

\* It appears that Chikka Deva Râja, who reigned from 1672 to 1704, caused a register to be made of all the inscriptions in Mysore, no doubt as a check upon the endowments; but the document seems to have been one of those which Tippu found in the palace and contemptuously ordered to be taken for boiling the kuffi or grass for the horses.

District.	No. of inscriptions registered.	District.	No. of inscriptions registered.
Bangalore ... ..	332	Hassan ... ..	484
Kolar ... ..	840	Shimoga ... ..	791
Tânkâra ... ..	148	Kodur ... ..	323
Mysore ... ..	403	Chitâkroog ... ..	421



bound to translate, as undertaken, for Government, but for the selection of which I am in no way responsible—I have given from among those known to me such as in my opinion will best serve to present a somewhat complete view of the ancient history of Mysore : and in the Introduction have combined the information thus obtained with such as I have gathered from other sources, in an attempt to treat the subject in as exhaustive a manner as the space at disposal would allow. A summary of results deduced with reference to the language and other matters has also there been similarly included.

And should this work have the effect of, in any measure, promoting, in the case of others, as it has with me, an interest in the people, the country, its institutions, its important language and valuable literature, whether on the part of European scholars or more especially on the part of the sons of the country itself, my labour will not have been expended in vain in elucidating these records and monuments of bygone times—a labour which those alone are in a position to appreciate who have done similar work.

*Bangalore, July 1878.*





# ADDENDA ET CORRIGENDA.

- Page,  
 xi. omit 3rd Hoyasla grant.  
 xii. add to end of Hoyasla grants  
       3, 1310, *Lalla Deva, Chavahraṅga, &c.*  
 „ under Kadava, add *Mahadeva Rājya* to No. 15.  
 xiii. lines 3 and 4 from bottom, for pages 329, 329, read 302, 304.  
 xiv. line 2 from bottom, read *adhiṣṭhāna*.  
 xviii. „ 23, for *Saga*, read *Nagar*.  
 „ „ 2 from bottom, for *handa* read *handa*.  
 xiv. „ 4, after *Māhanda*, read or *Maṅkunda*.  
 xlv. note 1, for *Thumbler*, read “*bumbler*.”  
 lvi. end of para. 2, add—A more credible account is that they were  
       introduced in the 3rd century by *Mahasti Pallava*.  
 lvii. line 19 of note, after *cut* insert a semicolon.  
 lvi. „ 15, after *Malla*, add—*whose* governor of Banavase, &c. in 1019  
       was *Kundamara* (p. 100).  
 lvi. „ 10, for *no* doubt, read *perhaps*; and for *Gangavaji*, read  
       *Kumbhakoja*.  
 lvii. „ 16 „ 1394, read 1094.  
 „ „ 80 „ *Achchaya Nayaka*, read *Earmmarasa*.  
 lxxiii. add to foot note, A somewhat different account is given at p. 84 of  
       the descent of the *Pāṇḍya* named *Tribhuvana Malla Kāma*  
       *Devaram*, with the title *Nigalanka Malla*, ruling *Haive* in 1112  
       from *Sisugali*.  
 lxxiii. line 29, after 1157, add—But in 1153 *Mahadevarasa* held that  
       position (p. 10).  
 lxxvii. „ 2, read *Hoyasla*.  
 lxxviii. „ 30, after *time*, add (p. 106).  
 6. date of No. 3, alter to 1310.  
 8. „ „ 4 „ about 1150.  
 „ end of para 4, after *Himabes'vara* insert a comma; for *Videyā-*  
       *ditya* read *Udeyāditya*.  
 9. line 8, for 1045 put a dash.  
 17. para. 2, for *Vira* read *Vijaya*.  
 19. end of para 4, for *just* in punishing, read *a generous prince, the*  
       *punisher of Ayyana*; and add foot note *Vengi-Manḍala'suran*  
       *udira-mahas'uran Ayyana-danḍa*.



- 60, omit foot note †  
 72, line 5 from bottom, for *Kāli* read *Koḥi*.  
 97, date of No. 44, alter to 1149.  
 99, line 10, for *nād* read *nāḥ*.  
 121, date of No. 56, alter to about 1150.  
 155, line 12, for *Hāraṇa* read *Hoḥala*.  
 183, para 2 of description, for *nine* read *seven*, and omit the three words after *hoods*.  
 187, date of No. 100, for 1196 read 1169.  
 „ line 3 „ „ *Chālikya* read *Bālikya*.  
 203, line 12, for I will describe, read *will be described*.  
 210, „ 4 of note, for *védipe*, read *venioḍe*.  
 „ last 3 lines of description, after thereby, read *the daughter of Ayyapa taken prisoner (see Introduction, alie)*.  
 213, date of No. 117, alter to 1136.  
 236, „ „ 132, „ 695.  
 240, „ „ 134, „ 693.  
 256—260, alter numbers as 141 to 145.  
 282, last line, for the line of *gurus* to, read *and the Des'ika gana, by*.  
 283, line 9, for *he*, read *was*.  
 285, last line of notes, for *narpatim* read *nārapatim*.  
 286, line 24, for 14 read 4.  
 326, date of No. 173, alter to 1184.  
 328, para 4, for *Sātavve* read *S'āntavve*.  
 „ last line, omit 18.
-

# Chronological and Classified List of the Inscriptions.

No.	Date.	Ruling Sovereign.	Locality of Inscription.	Page.
<i>Pandava (1)</i>				
130	...	Jayamajaya	... Anantapur ...	292
133	...	Do	... Serab ...	293
139	...	Do	... Tirichahalli ...	291
<i>Maharati.</i>				
	A. D.			
161	E. 700	Bhavarasa	... Gulgunpode ...	304
164	" 800	Bhavarasa	... do ...	305
<i>Ganga.</i>				
158	P. 850	Vidana Raja	... Harihar ...	295
164	854	Kangana...	... Mallohalli ...	299
161	868	Do	... Mercara ...	292
157	871	Do	... Bangalore ...	294
155	873	Arbilla...	... Mallohalli ...	291
159	782	Pitahad Kangaya	... Harur ...	284
153	777	Do	... Nagamangala ...	287
115	c. 850	Pragayajana (warrior)	... Begur ...	299
<i>Pallava.</i>				
115	c. 750	Nalanda	... Nandi ...	212
<i>Chalukya.</i>				
158	841	Vira Nemana	... Bangalore ...	296
159	c. 840	Ambera...	... Harur ...	299
118	c. 600	Vijaya Balliya	... Bahagant ...	186
154	693	Do	... Serab ...	290
132	695	Do	... Harihar ...	292
160	758	Kirti Varman	... Vokkaluri ...	290
99	607	A'been Malla	... Tadlagundi ...	185
72	1019	Jaya Simha	... Bahagant ...	148
80	c. 1020	Do	... do ...	190

No.	Date.	Ruling Sovereign.	Locality of Inscription.				Page.
	A. D.						
105	1028	Jaya Simha Jagadeka Malla	...	Talagundi	...	...	201
71	1035	Do do	...	Talagundi	...	...	146
108	1043	Tenketya Malla	...	Talagundi	...	...	204
92	1046	...	...	Talagundi	...	...	183
53	1048	Do	...	do	...	...	114
71b	1058	...	...	do	...	...	148
11	1066	Do	...	Davangere	...	...	19
179	1068	Do	...	Davangere	...	...	320
61	c. 1070	Chavunmika Malla	...	Talagundi	...	...	132
70	1071	Do	...	do	...	...	144
73	"	Do	...	do	...	...	164
73	1079	Do	...	do	...	...	151
69	"	Do	...	do	...	...	142
60	1077	Vikramaditya, Trilokavasa Malla	...	do	...	...	129
77	"	Do	...	do	...	...	163
105	1079	Do	...	Amruteswar	...	...	303
79	"	Do	...	Talagundi	...	...	180
76	...	...	...	do	...	...	162
110	1080	Do	...	Sorab	...	...	206
63	c. "	Do	...	Talagundi	...	...	136
106	1091	Do	...	Talagundi	...	...	202
38	1093	Do	...	Talagundi	...	...	73
173	1094	Paramaji	...	Haggere	...	...	326
81	1096	Do	...	Talagundi	...	...	170
47	1098	Do	...	do	...	...	107
40	1102	Do	...	do	...	...	78
58	"	Do	...	do	...	...	127
85	"	Do	...	do	...	...	173
68	1103	Do	...	do	...	...	139
104	1107	Do	...	Talagundi	...	...	169
10	1108	Do	...	Davangere	...	...	17
41	1112	Do	...	Talagundi	...	...	62
83	1114	Do	...	do	...	...	175
86	1115	Do	...	do	...	...	185
95	c. "	...	...	do	...	...	165
7	1121	Do	...	Davangere	...	...	14
42	1129	Sahaswara, Bhalluka Malla	...	Talagundi	...	...	67
174	1138	...	...	Siddhewar	...	...	328
62	"	Do	...	Talagundi	...	...	134
8	1142	Do	...	Davangere	...	...	16
24	1147	Jagadeka Malla	...	Hartlar	...	...	67
44	1149	Do	...	Talagundi	...	...	87
4	c. 1150	Do	...	Chidambaram	...	...	8
36	"	Narasimha Takkala	...	Hartlar	...	...	37

No.	Date.	Ruling Sovereign.	Locality of Inscription.	Page.
	A. D.			
56	1150	Narmaji Talloja Takkaya Malla ...	Balagani ...	121
45	1155	Do ...	do ...	100

### *Kalachurya.*

102	1157	Bijjala Deva ...	Talagundi ...	180
80	1158	Do ...	Balagani ...	152
74	"	Do ...	do ...	128
33	c. 1160	Do ...	Haribar ...	64
83	"	Do ...	Balagani ...	109
91	1160	Do ...	do ...	182
33	"	Do ...	Haribar ...	60
43	1161	Do ...	Balagani ...	93
9	1165	Do (Vijaya Pandya) ...	Davanagere ...	17
68	c. "	Do ...	Balagani ...	123
86	c. 1168	Do ( do ) ...	Haribar ...	71
53	1167	Do ( do ) ...	do ...	71
48	1168	Ravi Mujari Sovi Deva ...	Balagani ...	109
13	1169	Do (Vijaya Pandya) ...	Davanagere ...	28
14	"	Do ...	do ...	24
10	"	Do ...	do ...	24
100	"	Do ...	Talagundi ...	187
96	1170	Do ...	Balagani ...	174
28	1171	Do ( do ) ...	Haribar ...	51
26	1173	Do ...	do ...	54
74b	1179	Nisankha Malla Sankama Deva ...	Balagani ...	161
31	c. 1180	Do ...	Haribar ...	69
59	"	Do ...	Balagani ...	75
65	"	A'hara Malla Deva ...	do ...	184
67	"	Do ...	do ...	138
65	1181	Do ...	do ...	115
94	1183	Do ...	do ...	184
303	1186	Do ...	do ...	78

### *Hoyasala.*

145	1117	Vishnu Vardhana ...	Endur ...	280
117	1138	Do ...	Halebid ...	213
3	1160	Vishu Ballala Deva ...	Chalukya ...	6
46	1191	Do ...	Balagani ...	108
109	1194	Do ...	Sesh ...	209
1435	1195	Do ...	Belga ...	208
23	"	Do ...	Balagani ...	180
114	1196	Do ...	Halebid ...	217
103	1200	Do ...	Talagundi ...	190
67	"	Do ...	Balagani ...	162



No.	Date.	Ruling Sovereign.	Locality of Inscription.	Page.
	A. D.			
107	...	...	... Talagundi ...	103
75	1202	Vira Ballāja Deva ...	... Balagani ...	109
58	1202	Do ...	... Balagani ...	129
65	1205	Do ...	... do ...	137
50	1206	... ..	... do ...	115
51	...	... ..	... do ...	"
64	1207	Do ...	... do ...	137
20	1223	Vira Narasimha Deva ...	... Harihar ...	30
171	1250	Vira Somasvara ...	... Bangalore ...	311
186	1255	Do ...	... Nargunda ...	307
147	1262	Narasimha Deva ...	... Belur ...	270
27	1260	Do ...	... Harihar ...	48
172	1270	Do ...	... Somnathpur ...	323
129	1275	Do ...	... Halebid ...	219
148	1278	Do ...	... Belur ...	275
6	1287	Do ...	... Chitaldroog ...	11

### *Yadava.*

101	? 1199	Pillala Rāja ...	... Talagundi ...	168
37	1215	Simhana Deva ...	... Balagani ...	72
54	1263	... ..	... do ...	115
15	c. 1270	... ..	... Davangere ...	54
12	1271	Mahadeva Rāja ...	... do ...	20
29	1277	Rameshandra Rāja... ..	... Harihar ...	44
37	1282	Do ...	... Balagani ...	107
111	1283	Do ...	... Sorab ...	307
83	1284	Do ...	... Balagani ...	109
52	"	Do ...	... do ...	113
81	1286	Do ...	... do ...	142

### *Vijayanagar.*

131	1354	Bukka Rāja ...	... Harihar ...	234
1	1355	Do ...	... Chitaldroog ...	2
2	1356	Do ...	... do ...	4
29	1379	Harihara Mahārāja... ..	... Harihar ...	53
125	c. 1380	Do ...	... Belur ...	222
128	"	Do ...	... do ...	226
146	1382	Do ...	... do ...	227
149	1395	Do ...	... Hosur ...	277
150	1406	Deva Rāja Mahārāja ...	... do ...	279
13	1410	Do ...	... Harihar ...	24
5	1412	Do ...	... Chitaldroog ...	9

No.	Date.	Ruling Sovereign.	Locality of Inscription.			Page.
	A. D.					
40	1422	Deva Rāja Mahadeva ...	...	Balegani	...	112
43	1424	Do ...	...	Harhar	...	39
110	1431	Do ...	...	Halligudi	...	213
144	"	Do ...	...	do	...	259
112	1512	...	...	Tetali	...	205
123	1523	Krishna Rāja ...	...	Shimoga	...	242
22	1530	Achyuta Rāja ...	...	Harhar	...	88
25	1531	Do ...	...	do	...	43
21	1533	Do ...	...	do	...	36
19	1535	Do ...	...	do	...	29
120	1543	Sadāśiva Rāja ...	...	Belur	...	234
17	1554	Do ...	...	Harhar	...	25
127	1555	Do ...	...	Belur	...	225
24	1560	Do ...	...	Harhar	...	41
120	1561	Do ...	...	Hassan	...	228
121	1573	S'ri Ranga Rāja ...	...	Belur	...	220
140	1584	Do ...	...	Devanahalli	...	252
136	1622	Rāma Deva ...	...	Shimoga	...	247

*Balam.*

123	1600	...	...	Belur	...	221
122	1625	Krishnappa Nāyak ...	...	do	...	221
119	1637	Do ...	...	Halebid	...	213
174	1650	...	...	Belur	...	221

*Padinad.*

175	1654	Madda Bhūpati ...	...	Yandur	...	533
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*Keladi.*

137	1672	Somas'ahara Nāyak ...	...	Shimoga	...	243
133	1714	Ramappa Nāyak ...	...	do	...	250

*A'rati.*

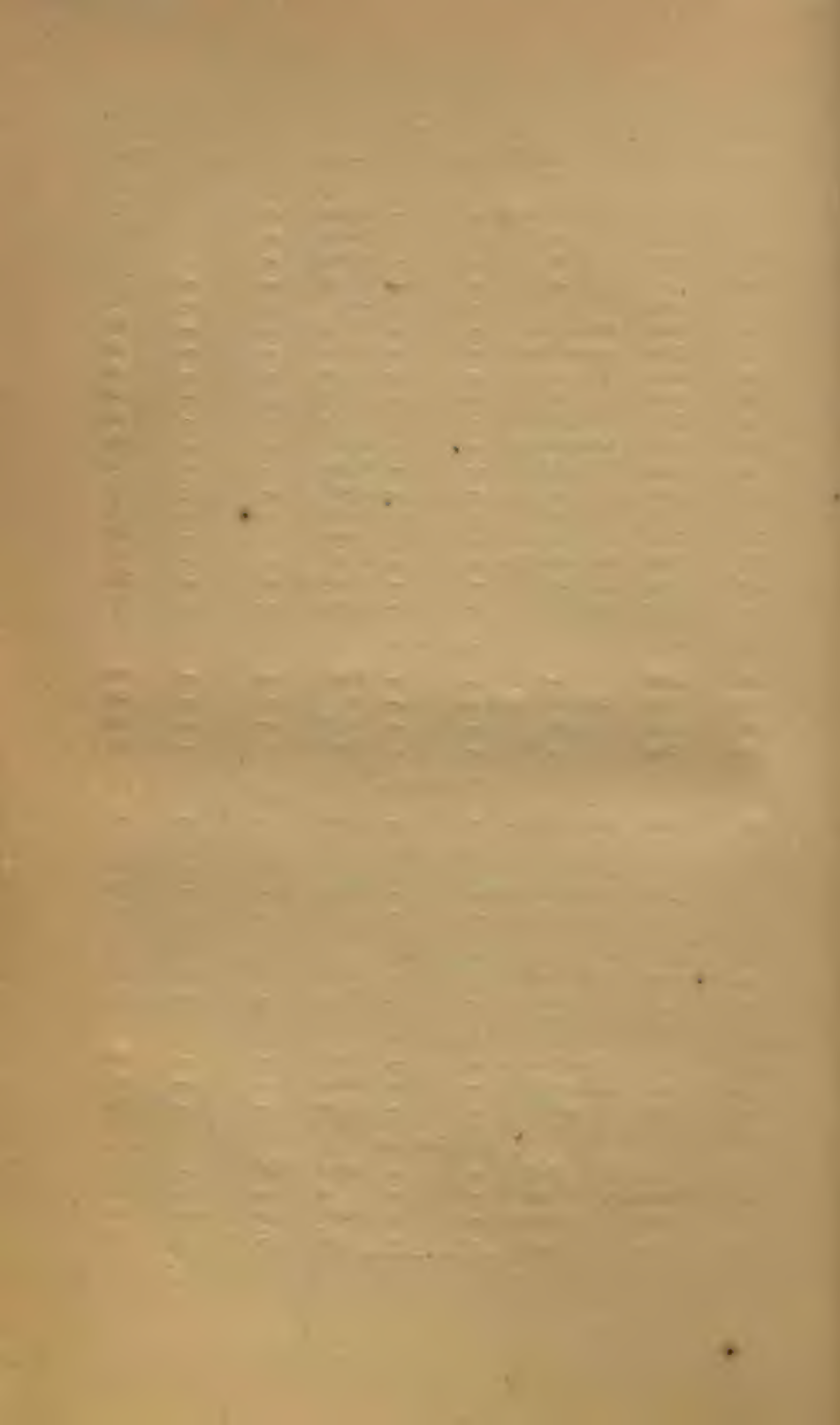
114	1697	Gopāla Gauda ...	...	Devanahalli	...	211
141	"	Do ...	...	do	...	253

*Mysore.*

167	1680	Chikka Devenra ...	...	Harappa	...	509
163	1723	Erishen Rāja ...	...	Tannur	...	511
169	1724	Do ...	...	Maddur	...	512

*Miscellaneous.*

173	1660 B. C.	(Jain)	...	Strava Belgala	...	336
174	300 A. D.	do	...	do	...	379
143	1698	(Lingayat)	...	Kelur	...	252
142	1761	Do	...	do	...	257





## INTRODUCTION.

Hindu literature is remarkably deficient in works of history. But the value of inscriptions has of late years been more and more recognized as one of the chief sources from which trustworthy materials may be drawn for supplying that deficiency. The inscriptions translated in this volume are concerned entirely with the Karṇāṭa or Karṇāṭaka country, as represented by the existing state of Mysore (Mahishūr). The modern history of this State is well known to all who are conversant with Indian affairs as forming one of the most important chapters in the records of the progress of British dominion in the East. But the ancient history of the country is, even to its own people, almost, if not altogether, a blank.

The present inscriptions cover a period embracing the whole of the Christian era. Some profess to go back much farther, but their claims to such antiquity will be considered in their proper places. Before, however, presenting in detail the history of nineteen centuries as derived from these monuments of the past, it may be well to describe briefly their nature and character.

As a general rule any inscription is called a *s'āsana*, a word derived from the Sanskrit *s'ās*, to command or proclaim, and signifying a royal grant, charter, or edict. A *s'āsana* engraved on stone (*s'ilā*) is thence called a *s'ilā s'āsana*, while one engraved on copper (*tāmra*) plates is similarly called a *tāmra s'āsana*. A *s'ilā s'āsana* is sometimes a counterpart of a *tāmra s'āsana*: the latter being portable and intended for private custody, the former to be set up in a public place for general information. Some portions of the present collection, as will be explained farther on, does not consist of *s'āsanas* properly so called.

A *s'ilā s'āsana* is generally engraved on one side of a large slab of stone (*līpi kālū* or *s'āsana kālū*) erected at the entrance or within the enclosure of a temple, or on the outer wall of the edifice. Sometimes the inscription is on a pillar in front of the temple. Where the site is favourable, inscriptions are also cut on the face of the natural rock. Inscriptions on the ground or on the floor usually record the votive offerings of private persons in return for recovery from sickness or other favour received.

A *tāmra s'āsana* consists of several plates of copper strung together on a stout metal ring, the place where it is joined being secured by an impression



in metal of the royal seal or crest. Such grants are often kept buried in the earth for security.

But some of the inscriptions in this collection are not, as before stated, charters or *sāsanas* in the proper sense of the term. They may more accurately be described as epitaphs. The monumental stones on which these occur are of two kinds, sculptured with figures in relief but most usually without any inscription. The first are called *vira kal*, hero stones, being monuments erected in memory of warriors slain in battle. They are also in a few places called *bōra kal*, war stones, and *kollu kal*, slaughter stones. These trophies are met with in every part of the country, sometimes in the middle of open fields, sometimes in the hearts of lonely forests, sometimes singly or in groups by the wayside or in the centre of a village; and probably mark the scene of the hero's last fight.

The other class of monument, called *madali kal* (that is *madai salli kal*) consist of the memorials of *sati*, and denote the spots on which women were burnt along with their deceased husbands in obedience to the rules for *sahagamana*,\* or the ceremony of "going along with" their departed lords by immolation on the same funeral pyre. They are met with at the entrances of villages, more especially, I think, if not entirely, in the west of Mysore. They very rarely bear any inscription, but the figures sculptured on them are so singular as at once to arrest the attention.

An account of the general style and arrangement of the inscriptions on these several kinds of monuments may not be unacceptable to those who perchance have often gazed upon such memorials of the past and wished for some guide or clue to an interpretation of the time-worn characters and shapes upon them.

To begin with the *Sāśa Sāsana*, or grants inscribed on stone slabs, which are the most numerous. They present the aspect of an unbroken expanse of writing, surmounted by a few sculptured images. The inscription is without any interval or gap from top to bottom, the engraving being rude and rough or skilful and regular, according to the period, and the ability of the sculptor. The most ancient (as Nos. 163 and 164) are in large and deliberately deep-cut letters, on massive and ponderous slabs, seeming as if the work of giant hands. The letters become smaller and more artistically shaped as the period of the Hoysala grants is approached. The inscriptions of this time, or the 12th and 13th centuries, are perfect works of art, being incised on beautifully

\* Also called *anagamana* and *anumarana*.

polished slabs of black hornblende, in regular and ornamental characters, varied in design to suit their position; and the whole so well arranged and fitted together, that no space is left where a single additional letter could be inserted. From this time the character of the engraving deteriorates, until the later grants, after the fall of Vijayanagar, come to be engraved, without selection, on any kind of stone however unsuitable, in very rude characters.

The great majority of *vīḷa s'āna* have several sculptured images at top. These do not occur in the most ancient, and their introduction I am inclined to think marks the rise of sectarianism. The figure in the centre represents the donor's chief object of worship. If he be a Śaiva, the *linga* or symbol of Śiva will appear, often with a priest officiating; if a Jain, the figure of a Tirthankara; and so on for the various sects. On either hand of this deity are other figures. On one side the animal which is the peculiar *vāhana* or vehicle of the god, as the bull Nandi for Śiva, the kite Garuda for Viṣṇu, and so on: on the other a cow suckling a calf, the former representing the land presented, the latter the recipient who is to enjoy its produce. Above are the symbols of the sun and moon, both as being the two great witnesses of all treaties and human transactions, and as emblematic of the perpetuity of the gift. Some stones also shew the figure of the royal crest, as a boar for the Chālukyas, a sword for the Kālachuryas, &c. In many Śaiva stones will be noticed a human figure, seated in meditation on one side of the *linga*. This is the donor himself, modestly represented by anticipation as already enjoying the reward of his meritorious donation. According to the Śaiva faith there are four stages of future bliss—*saṁbhava*, dwelling with God; *samlāya*, nearness to God; *sarūpya*, likeness to God; and *sayujya*, absorption into God. The last two are unattainable by those who live in this sinful age or Kālī yuga: the other two are the reward of works of merit and devotional acts. To one of these states of holy blessedness the donor's piety has raised him. In No. 58 he may be seen in the presence, wrapt in profoundest abstraction, undisturbed by the gambols of his attendant boar, which is anxiously offering its services. In No. 21 the royal donor appears in a higher state of glory, as himself officiating in the heavenly temple, arrayed in a costume somewhat resembling that of the Coorgs, but with a singular head dress which also occurs in No. 17.

Following immediately upon these images, which are in relief within the rounded or arched top of the stone, is the inscription, which commences with an invocation or proem, generally in Sanskrit verse, engraved on the raised margin or frame forming the base of the arch above mentioned.

The couplet most frequently met with at the beginning of Saiva inscriptions is as follows:—

*Namas tanga-s'iras chunda-chandra-chāmara-chāra*

*Trailokya-nagar-ārambha-mūla-stambhāya Sambhara.*

Adored be Sambhu (S'iva), beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

The same verse occurs when the inscription is in honor of Harihara, the combined form of Hari (Viṣṇu) and Hara (S'iva); while the relation of this dual deity to Lakṣmī and Pārvatī, the consorts respectively of Viṣṇu and S'iva, affords an opportunity of enlarging on a theme upon which a Hindu poet rarely suffers the veil of modesty to remain unlifted.

Vaiṣṇava inscriptions often commence with the following:—

*Jayaty āśishkrītam Viṣṇor tarāham kṣobhit-ārasaram*

*Dakṣiṇmūṇa-daṁṣṭrādga-viś'rānta-bhuvanam vapuh.*

Supreme is the Boar form of the resplendent Viṣṇu, which scattered the waters of the ocean and raised up the peaceful earth on the tip of his long right tusk.

Jaina inscriptions generally begin with the following:—

*S'riant parama-gambhīra-syāt-vād-dmoghā-lāncchanaṁ*

*Jyāt Trailokya-nāthaṣya s'āsanam Jina-s'āsanam.*

May the doctrine of Trailokya-nātha, the supreme profound syāt vāda, prevail, the Jain doctrine which is a token of unfailing success.

Other verses are of course used in many cases, according to the taste of the composer, but these specimens are the most common. It is not however to be understood that only one such verse is used: one or several occur according to the inclination of the composer.

The second portion of the inscription contains the name of the reigning sovereign, with all his titles, generally in prose; preceded in many cases by his genealogy, traced back to the progenitor of the line, or even to the creation of all things; this portion being in verse, with connecting phrases in prose. The language here is for the most part Sanskrit, often largely intermixed with Haja Kannaḍa, the verses being some in the one and some in the other language according to the subject, and so as to display the skill and taste of the composer. More rarely the whole is in Haja Kannaḍa. For historical purposes this, in connection with the date, is the most important part of the s'āsanam.

The lines of kings whose descent is elucidated by the present collection will be given farther on. It may here be noted that every person directly connected with the s'āsanam—as the reigning monarch, the donor, &c.,—is introduced with



the expression *Sevati* (Sams.—May it be well!) a term of good omen, probably designed to avert any evil consequences such as orientals apprehend from mention or utterance of a person's name, much more of that of royalty. The character of the sovereign's reign is represented as one of Arcadian simplicity, for he is always stated to be ruling *sukha-santatā-vinodadin*, in the enjoyment of security and good conversation (literally, good stories). I have generally translated the phrase more freely, in the enjoyment of peace and wisdom.

Next after the style and dynasty of the monarch, comes frequently an account of the family and pretensions of the great feudatory or officer ruling over the province in which the land lay which was the subject of the endowment, followed by similar statements regarding the donor,—the whole in a strain of hyperbole and excessive adulation, which, by a common infirmity of human nature, becomes more extravagant as the social scale is descended. Each subordinate is presented with reference to his immediate superior as *tad-pāda-padmapājtri*, dwelling (like a bee) at his lotus-feet. Sometimes a greater distance is implied than even this measure of personal contact would admit of between one step of dignity and the next in the social scale. As in No. 147, where, to illustrate the unapproachable superiority of the queen, it is stated that to move within the space illuminated by her toe-nails was sufficient to confer honour on other king's wives.

A difficulty in determining the rank of these nobility and gentry arises from their freedom in assuming the name of king (*rāja* or *arasa*), a title which seems in former times to have been used by all hereditary landholders of noble birth or quasi independent position. Speaking of a similar practice in the charters of the Saxon kings in England, Sir H. Nicolas says,\* "It was a common practice for a man to style himself *Rex* though not supreme king, that is, king in the modern sense. Probably all of the blood royal who had appanages of land may have laid claim to the title, at least before Egbert's victories threw the preponderance into the hands of Wessex."

We next usually, though not invariably, come to the date of the *sāsana*, which is given with great apparent minuteness, mentioning the year of the cycle, the month, the lunar date, the day of the week, with any astrological or astronomical phenomenon or conjunction of auspicious import when making the gift, as an eclipse, an equinox, &c., &c. But though all these particulars are thus minutely stated, it is evident they do not, in the absence of a reference to some known determinate era, suffice to fix the date, as the cycle of Hindu years contains a recurring period of only 60: the name of any single one can therefore

\* *Chron. Hist.* 283.





- [illegible]

0. *Aśis'a*, *paṇama*, *s'ūnya*, *antariksha*, *marutpatna*.
10. *Iks'o*, *hasthigulā*, *Sambhūbhū*, *Eśamamasti*, *Krishnakūdra*, *dik*, *avasthā*,  
*indrasūji*, | *kūla*, *vishvaakulā*, *maṭra*, *amāra*, *rudrakulā*, *apūkalā*, *śaundarya*,  
*brahmakulā*, *nighanū*, *dik*, *avasthā*, *dharanipatni*, *māna*, *dhūpa*, *hagnakā*, *rūpakā*,  
*lakṣa*, *dahala*, *sūnya*, *putra*, *phalgunasama*, *paṇkti*.
11. *Dand'a*, *ushādina*, *Kurukūpatinena* | *ruḍra*, *kāṇṇa*, *parimāna*, *trishūpa*.
12. *Dand'a*, *arāṇa*, *vāna*, *vā'si*, *maṇḍalā*, *garuḍina*, *aristakūka*, *śaṇḍineta* | *garbha*,  
*śaṇḍa*, *anya*, *amṛtanti*, *māna*, *s'annukūkalā*, *nigarambha*, *vāryakulā*, *ritupatni*,  
*sūgyada*, *rū'si*, *dṛṣṭara*, *bhārasanukā*, *jagati*.
13. *Tvapastara*, *śāṇḍiagaya* | *śāṇḍana*, *pratiśūbhāsandhyanga*, *ninagdhārya*, *rūḍi*,  
*yaṇḍa*, *śāṇḍiagaya*, *atijagati*.
14. *Chaturāś'a*, *vijyā*, *yama*, *Manu*, *dharmas* | *parandara*, *nirvāṇasandhyanga*, *Manu*,  
*śrīgadhānyas*, *vijyā*, *sāmpradāyagami*, *s'akvari*.
15. *Panchakā's*, *lithi* | *nityakṣi*, *śrīkūḍ*, *śūḍi*, *ataśakvari*.
16. *Shesha's*, *śāṇḍalā*, *ambakā*.
17. *Aś'adara*, *śūpa*.
20. *Fana'ti*, *Ratnapāṭhya*, *anguli*.
100. *Śāṇḍa*, *dhātārāś'ra*, *s'atāthikāḥ*, *parushya*, *Eśamāngulā*, *aj'akala*, *s'akrayana*,  
*akūṭiyana*.
1000. *Sahara*, *jāṇasavaktra*, *s'ahas'irala*, *antapachala*, *śaṇḍāya*, *arjunakara*, *valu*,  
*s'akha*, *indras'rikhī*.

The system by which certain letters of the alphabet have a numerical value is called *kaṣapaṇḍi sūkhya*. The rule for it is thus briefly stated—*kādi-nava* (*pāḍi-nava pāḍi-pāṇcha yādyaś'au*)—from *ka* nine, from *pa* nine, from *pa* five, from *ya* eight; that is to say, the nine letters commencing with *ka* count in order as one to nine, and so for the others. The following is the scheme :—

1	2	3	4	5	6	7	8	9
k	kh	g	gh	ā	ch	chh	j	jh
f	fh	ḍ	ḍh	u	t	th	ḍ	dh
p	ph	b	bh	m				
y	r	l	v	s'	śh	z	h	

No provision, it will be seen, is made for the cipher: this is expressed by the words *dāś'a* or one of its synonyms, or by *s'ūnya*. Should the significant letters be involved in words or a phrase, only the last pronounced of combined consonants is counted, while vowels have no value.

The next portion of the *s'āstra* is generally in *Haḷe Kannaḍa* or *Old Kannaḍe*, and describes the gift itself, with the boundaries, if the endowment be of land. The transfer is made with the ceremony of pouring water, a practice



still observed in closing an agreement or sale. The person who resigns the proprietary rights pours a little water on to the hand of the purchaser in token of his entire renunciation of all claims. Often a presentation of a coin is also made at the same time.

The land thus bestowed is given in permanence, and rent free, with release from all burdens and the assignment of all present and prospective profit it may yield. These are generally termed *ashṭa-bhoga-teja-svāmya*, the eight rights of perfect possession, which are described p. 3.

Grants to a temple are usually made to a guru or priest of the temple, with the ceremony of washing his feet. The good qualities and professed doctrines of this holy man are often eulogised at great length, giving rise to a suspicion that he must have had a hand in the composition.

The concluding portion of a *s'āsana* is occupied with quotations of texts in Sanskrit or Hale Kannaḍa, denouncing the crime of revoking or alienating in any way gifts of land to a god or to the Brahmins, and inciting to works of merit. One or more of the following most commonly occur, the first nearly always.

*Sendattām parādattām vā yo harēta vasundharām*

*Stambhir-varsha-sahasraṇi viśṭāyām jdyate kṛimih.*

Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

*Dāna-pālanayor madhye dānāchchhreyasapālanam*

*Dānāt svargam avāpnōti pālanāt achyutam padam.*

Of making a gift oneself or maintaining another's, the maintaining is the best: for he who makes a gift obtains *svarga*, but he who maintains one obtains final beatitude.

*Nā viṣham viṣham ity āhur devasvam viṣham uchyate*

*Viṣham ekākinam hanti devasvam putra pautrakam.*

Poison is no poison, a gift to the gods that is the real poison: for poison kills one man, but a gift to the gods (if usurped) destroys sons and descendants.

*Sāśanīyogam dharmā-setur nripādām kile kile pālīniyo bhavadbhīḥ*

*Sarvām eām bhāvināḥ pārtivendrān bhīyo bhīyo yāchate Rāmachandrah.*

Merit is a common bridge for kings, this should you support from time to time, thus continually cries Rāmachandra to the kings who should come after him.

*Bahubhir vasudhā-bhukta-rājābhis Sagarādibhiḥ  
Yasya yasya padā bhūmih tasya tasya tadā phalam.*

The earth has been enjoyed by Sagara and many kings, according to their (gifts of) land so was their reward.

*Dharmmaman āvan obban pratipatisidam Gayeyo! Gangeyo! Kurukshetrado!  
Vāraṇāsīyo! Prayāgayo! nāsira kapṭeyam koṭum koṭagamān pañ-  
caka-raṇagaḥṇa kaṭṭisi veṭṭaparāgarappa Brāhmaṇaṇṇe koṭṭa paṇṇamam  
aiyugam.*

Whoso maintains a gift derives the merit of presenting a thousand tawny cows in the holy bathing places of Gaya, Ganga, Kurukshetra, Vāraṇāsī and Prayāga, and of presenting kolagas decked with the five precious stones, to Brahmins versed in the vedas.

The s'āsana sometimes winds up with the names of witnesses and the royal signature. Also the names of the composer and the engraver.

*Tāmra S'āsanas* or grants on copper do not materially differ in style from those on stone, but are more rarely decorated with the images at top. It is manifestly easier to tamper with such s'āsanas, or even to fabricate forged or *kūṭa s'āsanas*, than to alter an inscription on stone set up in a public place, or in such a position to palm off one not genuine. As previously stated, the ring on which the plates of a *tāmra s'āsana* are strung is secured by an impression of the royal seal, which is an additional mark of attestation beyond what occurs on *s'īla s'āsana*. But this of course can be forged equally with the grant.

We now come to a description of the *Vīraśal*, the prominent features of which are, three tableaux sculptured in relief. Where there is an inscription, it is short; and introduced between, on the frame as it were of the bas-reliefs. Being rudely cut, and filled with rustic or obsolete forms of letters and words, it is difficult to decipher or translate. The lowest of the sculptures represents the fight in which the hero fell. As a composition it is spirited, and the grouping not unartistic; but the attitudes are conventional rather than natural, and the hero always of heroic proportions. The elaborated details of armour and weapons are often very interesting: witness the devices on the shields in No. 81.

According to the generally received notions, the warrior falling in battle is at once conveyed to paradise by the *apsaras* or celestial nymphs, who are allotted to be the portion of the brave, there to enjoy the voluptuous pleasures of Indra's heaven. The middle bas-relief exhibits the translation of the hero from the field of battle to the upper world, and is a most fantastic compound. Sometimes the hero is being bodily borne aloft, supported by the *apsaras* or celestial nymphs, the whole procession ascending in a triumphal dance, with poses and attitudes that defy description, but no doubt intended to convey the notion of spirits treading the air. In many cases, however, the hero is seated in a *vimāna* or car during the ascent, though the dignity of this mode of locomotion is somewhat impaired by the frantic manner in which the celestial attendants who convoy him are represented as holding on to rings in the side provided for that purpose. In many cases the *gandharvas* or celestial musicians accompany the procession, performing on their various instruments. The hero is sometimes not alone in his glory but accompanied by his wife, or 'life's lamp' as she is gracefully termed (No. 81), though this pleasing picture of conjugal devotion is marred by our recollection that she must have performed the act of *sati* thus to accompany her husband.

The upper portion of a *virakal* is not unlike that of a *s'ila s'āsana*, and nearly all I have met with are of the S'aiva sect, as indicated by the *linga*. The figure of the hero here appears seated in meditation in the presence of the deity, as also that of his wife if she is introduced in the car below. The identity of the hero's features in the three tableaux is well preserved and often unmistakable.

A word or two on the epitaph.\* It generally commences with the name of the reigning sovereign and the date. Then follows a brief account of the expedition which proved fatal to the hero, and winds up with *palabaram kondu sura-loka-prāptanāda*—"He killed many and gained the world of gods." A short Sanskrit verse often follows, inspiring to valour and glorifying the death of the brave: thus—

*Jitena labhyata lakṣmiṃ mṛiten-api surāṅgaṇi  
Kṣhaye dvandvam kāmayaṭām kṛ chintā maraṇe vare.*

Who wins in fight gains spoil, who falls enjoys the celestial nymphs, what need he then care for death in war who for a moment seeks the close encounter.

\* A different class of epitaphs are the Jain memorials of religious suicide (*salle śāśana*), as Nos. 157, 162, 170. A full description of such has been given by me in *Ind. Ant.* II, 245, 322.



These monuments introduce us to scenes very different from the listening in security to a recital of good stories which we are required in the *s'āsana* to imagine was the pleasing pastime of the sovereigns of the day. Cattle-raids, marauding expeditions, the treacherous ambuscade reveal the violent and disorderly character of the times.

The *Māstikal* also consist of a stone slab, on which is represented in relief the figure of a post or pillar, with a human arm of the natural size, or larger, projecting from the middle of it: the hand is held up straight, with the fingers distended, and in the hollow between the thumb and forefinger is often placed a lime. Below this striking symbol is in many cases a representation in miniature of a man and woman: sometimes seated side by side with the limbs above them, sometimes with the man seated and the woman dancing round him, and other arrangements. These stones never have any inscription so far as I have noticed.

What is symbolised by the pillar I regret that I am unable to explain, but the extract given below may throw some light on it. I have seen one stone in which it had the head of a woman. The human arm I have heard called *Madana kai*, the hand or arm of Mada, that is, of Cupid, love or passion. Some *māstikal* have two arms projecting from the pillar, one on each side.\* Limes are the common offering of respect on approaching a superior, and are always distributed to the guests at the conclusion of a *darbar* or any native assembly. What they signify, or what determines the number presented, I am not informed, but they appear to be considered in some way efficacious in averting anger or the evil eye.

The following extract about *sati* as performed in Mysore was copied from *Household Words*, four or five years ago, but I cannot trace the title and date of the article† “The Canarese, in the early part of the last century, used to dig a shallow pit, ten feet by six feet, which they filled up with logs of wood, placing erect at one end a ponderous piece of timber, weighing five hundred pounds or thereabout, to which a cord was attached. When all was ready, oil and clarified butter were poured upon the wood, and the corpse, decently shrouded, laid in the middle of the pile. A torch was then applied by the nearest male relative of the deceased, and, as the flames leaped up, the devoted widow took

\* Those with one arm are called *manē kai māstī*; those with two, *garuṣṭa kai māstī*.

Though a Saiva emblem, I do not think the *Vijāyama-tika* (Ind. Ant. II, 49, 133) is the same as the *Madana kai*.

† For a full account of the ceremonies prescribed for the performance of *Sati*, consult Colebrooke's *Duties of a faithful Hindu widow* (As. Res. IV.)

leave of her friends and acquaintances, and with cheerful countenance walked once or twice round the blazing heap, scattering flowers and repeating a form of prayer or invocation. Suddenly she would spring on to the burning logs, amidst a tremendous din of discordant music, and the frantic shouts of the bystanders. At the same instant a Brahman pulled the cord, and the erect beam fell heavily upon the living and the dead, cutting off all means and hope of escape."

"At times, of course, the hapless victim would shrink back at the last moment, appalled by the fierceness of the flames; but it was then all too late for second thoughts. The surrounding Brahmans would thrust her back with long poles, while her agonising shrieks were drowned in the uproar of drums, trumpets, and cymbals, heightened by the multitudinous yells of the spectators. Such instances of natural timidity were, however, of comparatively rare occurrence, for when there was reason to suspect a premature collapse of resolution, narcotics were previously administered, and the stupefied victim fell upon the pile."

The *māsti kal* sometimes takes the form of a statue of the woman. This was especially the case with the Nāyak race or Bedar chiefs. The woman is partly in wedding attire. Her cloth, from the waist downwards, is tied in the mode called *ganda kṛts'i*, resembling the tight-fitting ladies' dresses of the present period of European fashion. The upper part of the figure is bare, but decked with garlands. On her head she wears the *bhāṣhinga* or bridal coronet. The left hand holds a small shield, or a spouted vessel like a tea pot (*gingi*): the right arm is raised, with the fingers extended as in the *Modana kai*, and a line is placed in the hollow between the thumb and the forefinger, or the forefinger is folded down, which appears to be a sign known as *abhaya hasta*, the fearless hand.

The only *māsti kal* in the present collection is No. 50, which introduces the husband also, and contrary to the usual custom bears an inscription giving the date.

## History.

But, as before stated, it is the historical information to be derived from these ancient inscriptions which gives them their main value, and the present collection, it will be found, presents us with a pretty complete outline of the history of Mysore during nearly the whole of the Christian era.

There is at least one Jain inscription (161) which, of whatever date in itself, refers to an earlier period even than that, namely to the 3rd century B. C., a time that may be described as the very dawn of authentic history in India. It does not, however, supply any political information, and will be considered in connection with religious sects.

Of the legends and traditions relating to the pre-historic period still farther back, a summary has been presented by me elsewhere.\* They chiefly refer to Paras'u Rāma, Rāma distinguished as Rāmachandra, and the Pāṇḍavas. The present collection includes three grants (Nos. 130, 133, 139) professing to be made 3000 years B. C. by the emperor Janamejaya of the Pāṇḍava family, one of them being dated according to the era of Yudhish'hira his grandfather. These will be shown further on to belong to a much more modern period.

But it is desirable, before dealing with the historical facts presented to us in the inscriptions now translated, to indicate certain coincidences and points of contact between the legendary stories and what may be considered accounts of a more authentic character in connection with the pre-historic times.

At some remote period the regions south of the Vindhya mountains were invaded by the Haihayas, who put to flight Bāhu, the king of Mahishmati (now Mandla) on the upper Narmadā, and established themselves in his capital. Subsequently his son Sagara recovered the sovereignty and became the paramount ruler in India. We however find the Haihayas again powerful at Mahishmati in the person of their king Kārtavīryārjuna. He, attempting to wrest from Jamadagni the possession of Surabhi (Sorab, in the north-west of the Mysore), was slain at, it is said, Kolābalapura or Kolālapura (Kolar, in the east of the Mysore), by Paras'u Rāma, the valiant son of the latter. But Jamadagni was in his turn cut off by the sons of Kārtavīryārjuna, in revenge for which, a general slaughter of the Kshatriyas by Paras'u Rāma ensued, and twenty one times he swept them off the face of the earth.

Eventually the Haihayas established their capital at Ratanpur (in the Central Provinces), and continued in power until deposed by the Mahrattas in 1741 A. D. Inscriptions have been found proving the dominion of the Haihayas over the upper Narmadā valley up to the 2nd century A. D., and there are grounds for inferring that they were at that time Buddhists.†

" Tradition asserts that at the end of the Satya yuga a monarch named Sudhyanma presided over the destinies of the East. Of his descendants, one son,

\* *Gazetteer of Mysore and Coorg*, Vol. I, II, III, *passim*.

† *C. P. Gaz.*, Int. I.



Nila Dhruja, got the throne of Mahishmati (Maadla or Maheswar); a second, Hamaa Dhruja,\* became monarch of Chandrapur, supposed to be Chándá; and the third received the kingdom of Ratanpur, then called Manipur, by which name it is known in some of the Puránas. The two former kingdoms of Mandla and Chandrapur, after the lapse of some generations, were overthrown by the Gonds, and the Manipur or Ratanpur kingdom alone survived till the advent of the Mahrattas.†

The ancient Jain Rámáyana, composed in the Hale Kannada language in about the 12th century, enables us to carry on the history from the time of Sagara with a considerable show of probability. According to that work there existed in the south three great empires or kingdoms. These were the Rákshasa kingdom, with its capital at Lanka; the Vánara dhruja kingdom, or kingdom of the monkey flag, with its capital at Kishkindha; and the Vidyádhara kingdom, with its capital at Ratha-núpara-chakravála-pura. The first embraced Ceylon, in which Lanka was situated, and the maritime districts of the south; the second, whose capital was on the Tungabhadra at the site of the modern Vijayanagara and Anegundi, occupied the country above the Ghats watered by that river, corresponding with the greater part of the present

\* Sushauva, a son of Hamaa Dhruja, is stated in the traditions of the Mysore to have been the founder of Champa-nagara, a city represented by the present village of Sompige in the Kadlaha taluk.

† The following is the list of Bahaya rajas supposed to have ruled at Ratanpur:—

A. D.	Maha Deva		Kaval Sinha	1407—1436
Márua Dhruja	Sar Deva	749	Santur Sibi Deva	1436—1451
Tánuva Dhruja	Prithvi Deva	800	Mahar Sahi Deva	1451—1482
Chitra Dhruja	Brahma Deva	550 to 900	Dáid Sahi Deva	1482—1487
Váruva Dhruja	Rudra Deva		Purnachottan Sahi Deva	1487—1509
Chandana Dhruja	Jajal Deva		Báhu Sahi Deva	1509—1536
Mahipál Dhruja &	Ratra Deva		Kalyan Sahi Deva	1536—1573
Kákrum Sen	Bir Sinha Deva		Lachman Sahi Deva	1573—1581
Ráhu Sen	Ratra Sinha Deva	1088—1126	Santur Sahi Deva	1581—1596
Kamár Sen	Ráupál Sinha Deva		Mohamad Sali Deva	1596—1607
Karna Pal	Karna Sen Deva	1126—1156	Triharan Sahi Deva	1607—1622
Kuar Pal	Bhan Sen Deva	1156—1195	Jagmohan Sahi Deva	1622—1635
Mer Pal	Narsinha Deva	1195—1225	Balli Sali Deva	1635—1649
Mohan Pal	Bhai Sinha Deva	1225—1250	Banjit Sahi Deva	1649—1674
Jajal Deva	Pratáp Sinha Deva	1250—1295	Takht Sinha Deva	1674—1686
Deva Pal	Jay Sinha Deva	1295—1311	Rája Sinha	1686—1712
Bhá Pal	Dharm Sinha Deva	1311—1313	Sardár Sinha Deva	1712—1732
Bhram Deva	Jagmódh Sinha Deva	1313—1371	Ragmódh Sinha	1732—1745
Káru Deva	Bir Sinha Deva	1371—1497		

Mysore, Ceded Districts and Dharwar; the third kingdom was north from these, and its capital may possibly be the Ratanpur in the Central Provinces.\*

The victories of Sagara, before mentioned, drove a prince named Toyada Vāhana (=Megha Vāhana or Jimūta Vāhana) to take refuge in Lanka, where he was adopted by the Rākshasa king, who was childless, and succeeded to the government. A connection of this family at a later period founded Kishkindha. The Lanka and Kishkindha sovereigns, down to the time of Rāvana the Rākshasa emperor, were in constant alliance. On one occasion, Kishkindha being attacked by the Vidyādharas owing to the quarrel which arose out of the success of the Kishkindha prince at a svayamvara, the Rākshasas supported the latter. But the allies were defeated, and the Vidyādharas emperor, overrunning both their kingdoms, placed a creature of his own on the throne of each. The Lanka princes after a time recovered their capital, but marching to aid in the reconquest of Kishkindha, were again defeated and deprived of their kingdom. Eventually Rāvana drove out the Vidyādharas† and both kingdoms were once more ruled by their own princes.

An estrangement now sprang up between Rāvana the king of Lanka and Vāli the king of Kishkindha, because the latter was unwilling to give his sister in marriage to the former on account of his notorious character. Being, however, powerless to refuse, Vāli abdicated in favour of his brother Sugriva. The latter by some stratagem was ousted from his throne just about the time that Rāvana accomplished the abduction of Sita, the beautiful wife of Rāma. These royal exiles from the court of Ayodhya or Oudh had arrived near the Pampa or Tungabhadra when this calamity occurred. Sugriva obtained the aid of Rāma in regaining his throne, and forthwith placed all the resources of the kingdom at the disposal of his benefactor for the recovery of Sita‡. Reports having been received that the ravisher was Rāvana, and that he had carried off his victim to Lanka, Sugriva sent for Hanuman, the chief of Hanumana dvīpa (Hemivar or Honore on the Canara coast) and despatched him, as being of Rāk-

\* The Silahāras of Karahāpa (Karnat) near Kolapur claim to be Vidyādhara and connected with the royal race of Ceylon. A Chalukya inscription of A. D. 1008 says, "the Silāha family of the Simhala kings are descended from Jimūta-vāhana, son of Jimūta-ketu, the lord of the Vidyādhara, who was preserved by the celestial Garuda" (See *J. Ep. Ind. A. S.* No. V, p. 221.)

† In one poem Rāvana is said to have been seized and tied up by Kārtivīryarjuna, thus making them contemporary.

‡ The so-called monkey army which assisted Rāma is thus evidently a poetical travesty for the army bearing the monkey flag. But it may be noticed that the names of certain tribes, as the Kōta of the Nilgiri, the Kōlaga of Coorg, &c., really suggest monkeys (*hōti, kōlaga*). Compare the story a p. 96 of the *Gazetteer of Coorg*.

shasa descent, to Lanka to ascertain the truth of the tidings. He brought back tokens from Sita, and the forces meanwhile assembled for her deliverance immediately set out. The story of the triumph of Rāma, the fall of Rāvana, and the recovery of Sita are familiar to all.\*

To pass to the accounts of the Pāndavas. The Mahā Bhārata, in describing the expeditions sent out by Yudhishthira to the four quarters to enforce the acknowledgment of his supremacy preparatory to the performance of the Rājāsūya sacrifice, represents Sahadeva as commanding the one to the south.† In the course of his march he comes to a region called Guha which he subdues.‡ This is by tradition the name of the country round Harihara on the Tungabhadra. He then goes to Kishkindha and reduces to subjection the Vāmana rājas, of whom there appear to have been two. Thence he crosses the Kāvēri to the city of Mahishmati (Mahishūr, Mysore) and attacks Nila Rāja its king. A series of terrible battles ensues: Agni comes to the help of Nila Rāja, and Sahadeva's army is in the point of destruction, when he propitiates Agni and peace is made. The reason of Agni's interference is explained at some length. The king Nila Rāja, it is said, had a most lovely daughter, of whom the god Agni (Fire) became enamoured. He contrived to pay her many secret visits in the disguise of a Brahman, until one day he was discovered and brought up before the king. When about to be condemned to punishment, he blazed forth and revealed himself as the god Agni. The council hastened to appease him, and he granted the boon that the women of Mahishmati should thenceforth be free from the bonds of marriage, in order that no adultery might exist in the land; and that he would befriend the king in time of danger.

Now, in the celebrated Samudra Gupta inscription on the Allahabad pillar following upon one of Asoka's edicts, Nila Rāja is mentioned among the southern kings. The passage was read by Prinsep § as follows:—*Kāuchiyaka Vishnu, s'āpāvanuktaka Nila Rāja, Vaingeyaka Hasti Varma, Palakha Ugrasena, &c.*

\* As alleged tokens of the time of Rāma, the so-called coins known as *Rāmanakāsi* are interesting. They are of gold, about the size of a crown piece and convex. Within the convexity are delicately executed figures of Rāma, Sita and Lakshmana, seated on thrones. On the reverse reverse is a figure of Hanuman, and arranged in a square around him, an inscription in what look like Pāli or debased Greek characters. It is pretended that these are coins struck under the government of Rāma. They are rare, and found only among the Kāmāṇya, the highest banking and trading class, who profess to be the sole Vaisya. By these they are preserved with the utmost care as precious heirlooms, and periodically worshipped as household gods. It is very difficult to get over a sight of one, and they are only sold under the direst necessity, as during the late terrible famines, which brought out a few.

† Sahā Parva, 31st Adhyāya.

‡ See note below, p. 222. § *J. A. S. Beng.* VI, 372.



But, as revised by Bhan Dāji,\* it appears it should be—*Kānchīyaka Vishnu Bhūpa, Avamuktaka Nīla Rāja, &c.* We have thus, according to him, Vishnu Bhūpa of Kānchi, Nīla Rāja of Avamukta, Hasti Varma of Vinga (? Vangi), Ugrasena of Pālaka, &c. But it seems doubtful if Avamukta is the name of a country.† On the other hand, whether the original be the one or the other of the above versions, the “freed from a curse” of the former or the “liberated” of the latter might be taken as an epithet of Nīla Rāja, and it is conceivable that it might have reference to the circumstances related in the Mahā Bhārata as above. But however this may be, the evidence for the existence of a Nīla Rāja is explicit, and taking into account the other localities mentioned, where can he be assigned to with greater probability than to Mysore? The period of Samudra Gupta, according to the latest authorities, would appear to be about the 1st century A. D. ‡

In No. 71 the Pāṇḍavas are expressly stated to have visited Balligrāma after the performance of the Rājasthna. Other points of connection with the Pāṇḍavas may perhaps be found in the following circumstances. The *vahara-dhvaja* or *kapi-dhvaja*, the monkey flag, gave its name to the rulers of Kishkindha; and Kapi-dhvaja is a name of Arjuna, the most popular of the Pāṇḍavas. Again, there is reason to believe that Hānagal, just over the north west frontier of Mysore, was the Virāṭa nagara in which the Pāṇḍavas passed their last year of exile *incognito*.§ Now, the Kadambas, the earliest historical line of rulers in that region, had the *kapi-dhvaja* or monkey flag as one of their insignia (see pp. 53, 320) and when they were reduced to the position of feudatories under the Chalukyas, it was to the district of Hānagal that their jurisdiction was circumscribed.

With the commencement of the Christian era we enter upon more certain and authentic history. There is evidence that by the 2nd century the Kadam-

\* *J. As. Soc. B. A. S.* IX, cxxviii.

† Seeing that *avamuktaka* on closer examination resolved itself into *bhāṣamuktaka*, possibly still further investigation might result in the discovery that it should be read *bhāṣita Mahishaka* (or Mahishaka).

‡ See the learned investigations of Mr. E. Thomas in *Report on Archaeological Survey of Western India for 1876*, Chap. III. Also articles by Sir E. C. Bayley, in *Ind. Ant.* VI, 57.

The Goptas have been supposed to be the same as the Nāgas. The *Vishnu Purāṇa*, using the prophetic style, says, “the nine Nāgas will reign in Pulmāvatī, Kāntipura and Mathurā; the Māgadhās and the Goptas will rule over Prayāga on the Ganges; . . . the Gahās will possess Kallaga, Māhishaka, and the mountains of Māhendra.” *Ek.* IV, Chap. 117.

§ *Ind. Ant.* V, 177.

bas were supreme in the north west of Mysore, and the Gangas in the south and centre: while the east was ruled by the Mahāvali line, and the north east by the Pallavas. To take these up in the order mentioned.

*Kadambas.*—The dominions of the Kadambas embraced all the west of Mysore, together with Haiga (N. Canara) and Tulava (S. Canara). The founder of the line is variously styled Jayanta, Trilochana Kadamba and Trinetra Kadamba; and their original capital was Banavasi (Jayantipura or Vajayantipura) situated on the river Varada on the western frontier of the Sorab taluk. It is mentioned by Ptolemy. It is also mentioned (in the Mahawanso) together with Mahisha-mandala (Mysore) as a place to which a Buddhist missionary was sent after the third convocation, held in the 18th year of Asoka or B. C. 245. The thero Mahadeva was sent to Mahisha, and the thero Rakshita to Wanawasi.

As for the origin of the family,—it is said that after his conquest of the Asura Tripura, some drops of sweat fell from Siva's forehead at the root of a *kadamba* tree: and thence was born the progenitor of the line, called in consequence the Kadambas (see p. 59). The tree itself is said to have been produced by a drop of nectar which fell upon the earth from the churning stick, namely the Mandara mountain, at the churning of the ocean.

The kadamba tree appears to be one of the palms from which toddy is extracted.\* Toddy drawing is the special occupation of several primitive tribes spread over the south west of India, and bearing different names in various parts:—The Hale-paiki or Hale-paika of Naga, the P'diga of other districts in the west of Mysore, the Kumāra-paika of N. Canara, the Bilvar of S. Canara, Vastara and Coorg, the Tiyar of Malabar and Coorg, &c. In Manjarabad the Hale-paiki hold a higher social position, and are called *Dēvara makka(u)*, sons of God. The Todas of the Nilagiri clearly betray a common origin, for among them the Paiki form the highest clan, from which alone the *pōlāts* or priests are chosen, and these also style themselves *Der makh* (that is *Dēvara makka(u)*) sons of God.† The Hale-paiki are said to be brave, and good sports-

\* Toddy from the *koklu* (*date sylvestris*) resembles milk in appearance. It is obtained by making a triangular incision in the stem of the tree, just below the head, and tying an earthen pot under the incision so as to catch the juices as it exudes. Trees are successively tapped in this manner at about a foot apart as long as they continue to grow. When the toddy ferments, it has a strong and unpleasant odour. From it is distilled arrack. Toddy is also extracted from the *lāl* or palmyra palm (*Lorostichus flabelliformis*). The juice of the bagul or beal palm (*Caryota urens*), when fresh drawn, resembles lemonade. The general name for toddy in Kannada is *Amēla*, *amēla*.

† Col. Marshall, *A Phrenologist among the Todas*.



men. They were employed by former rulers as foot soldiers and body guards, being noted for their fidelity. Besides extracting toddy from the bagini palm, they now engage in the cultivation of rice, and of woods containing pepper vines. The Bilvar are bowmen, as their name indicates. The Todas are acknowledged as the lords of the soil by the remaining tribes on the Nilagiri, and do no manner of work. They hold sacred the buffalo, (*mahisha*) from which animal Mysore, properly Mahish-ûru, derives its name, and maintain large herds of it for the sake of the milk.

A strong belief has been expressed that the Todas are connected with the *Æthiopians*,\* a term applied by the ancient Greeks to certain dark races occupying the modern countries of Beluchistan in Asia and Nubia and Abyssinia in Africa. Now is the account which Herodotus gives† of a mission sent by the Persian monarch Cambyses, when he was in Egypt, to the Ethiopians, some curious coincidences present themselves, which may be thought to lend support to the theory; and it is well known that in the language of Beluchistan traces are found of a connection with the south Indian languages.‡ To quote the passage from Herodotus referred to: "When the Ichthyophagi had arrived from Elephantine, Cambyses despatched them to the Ethiopians, prescribing what they were to say; and carrying gifts, consisting of a purple cloak, a golden neck-chain amulets, a stuous jar filled with myrrh, and a flask of date wine. These Ethiopians, to whom Cambyses was sending, are described as the most gigantic and the handsomest of men: their customs, it is added, are totally different from those of other nations, and especially so far as regards the royal power; these people investing with the sovereignty that citizen whom they regard as of most gigantic stature, and of strength commensurate to his size.

\* Id., p. 4.

† Thut., 20 ff.

‡ Brâhûi, the language of the mountaineers in the khaship of Kolat in Beluchistan, contains not only some Dravidian words, but a considerable infusion of distinctively Iranian forms and ideas. . . . The Brahuis state that their forefathers came from Haleh (Aleppo). Dr. Caldwell, *Gloss. Drav. Lang.* intro. 43.

The Ethiopians from the East (for there were two kinds of Ethiopians in the army) were drawn up with the Indians; they resembled the other Ethiopians in appearance, but differed in their language and their hair; for the Ethiopians of the East are straight-haired, whereas those of Libya have hair the most curly of all men; for the most part, these people were unclothed after the fashion of the Indians, but they wore on their heads the skins of horses' foreheads stripped off together with the ears and manes; the mane answered the purpose of a crest, while the ears of the horses were fastened in an erect position; in lieu of bucklers they made themselves a sort of armour from the skins of cranes. *Laurent's Herodotus*, vii. 73. The following is the translator's note—It is probable they occupied E of Persia, a part of Gedrosia, and even the country of the Orin conquered by Alexander. Necurus, a province of Persia, on the bounds of Hindustan, appears to me to answer to the country of these Eastern Ethiopians.



"The Ichthyophagi having reached to this nation, presented the gifts to the king, saying as follows: 'Cambyses, king of the Persians, desirous to become your friend, has sent us with his behests to us to have an interview with you and present you with these gifts, in the enjoyment of which he himself delights.' The Ethiopian, already informed that spies were coming to him, made this reply to them: 'It is false that the king of the Persians' said the prince to them 'sent you with gifts, esteeming it such an honour to have me for his friend: neither do you speak the truth, for you have come hither as spies upon my kingdom. If your king were an honest man, he would neither covet another's territory besides his own, nor would he reduce to thralldom men from whom he has never received any offence. Now, therefore, do you give to him *this bow*; and say to him these words:—The Ethiopian king advises the Persian king, when the Persians can thus easily string a bow of this size, then to head his overwhelming multitudes against the Macrobian Ethiopians; until that time, let him thank the gods they have never turned the minds of the sons of the Ethiopians to possess themselves of any country than their own." He spoke thus, *unstringing the bow and gave it to the new comers*: then he took up the purple cloak, asked what it was, and how it was made. The Ichthyophagi describing to him all the exact particulars respecting purple and the mode of dyeing; the king said, 'The men are full of deceit; and full of deceits also are their garments.' Then he asked about the neck-chain and the armlets: the Ichthyophagi representing the beauty of such ornaments, the king burst into laughter; he knew, he said, they were chains, and observed that the Ethiopians had stronger ones than those. Next he inquired about the myrrh; and when informed how that ointment was manufactured he made the same remarks as he had done respecting the cloak. *But when he came to the wine, and was informed how it was obtained, he was beyond measure delighted with the beverage*; and then asked, what was the chief food of the king, and what was the greatest extension of life among the Persians. The spies replied, that the king ate bread, and described the nature of wheat; and stated that the longest duration of life prescribed to man is eighty years. Whereupon the Ethiopian prince observed, he was not at all surprised that living upon dung and muck, they should be so short lived; nor indeed would they even be able to attain to that age if they did not refresh their vigour by the use of the beverage, *pointing to the wine, and confessing that in that particular, the Ethiopians were inferior to the Persians*. The Ichthyophagi, in their turn, questioned the king on the length of life, and the diet of his people: he told them, that most of his subjects

reached their hundredth year, and some even exceeded that; their food was boiled meat: *and their drink milk.*<sup>9</sup>

This digression will be pardoned if it may be supposed to throw any light on the remote origin of the interesting races engaged in toddy drawing, from one of which, the Halepaika\* for instance, we are probably to understand that the Kadamba family in reality sprang. These races, though now free, formed for ages, until quite recent times, the servile class; and should there be any reason, as is alleged, to connect them with the Chaldeans, the Turanian inhabitants of ancient Babylonia†, the vista is carried back to the very cradle of the human race and the sources of the Moaic history of the creation.!

To return to the founder of the Kadamba line of kings. Perhaps he was selected for the crown as the fittest of his race, after the custom of the Ethiopians as related above; but according to tradition, the people of the country being at the time without a ruler, had recourse to the state elephant, which being turned loose carrying a wreath, presented it to the youth whose birth was so miraculous, and he was consequently proclaimed king. The royal line thus founded continued independent till the 6th century, and during this period they claim to have performed many asvamedhas or horse sacrifices, indications of supreme authority. They were then subdued by the Chalukyas and reduced to the condition of feudatories, their jurisdiction being confined to the province of Pānūngal or Hānagal in Dharwar. From the 10th century they appear to have been entrusted with the government of a larger portion of their ancestral dominions, and in the 12th century their capital was at Goa (Gopaka-paṭṇa). The founders of the Vijayanagar empire in 1336 seem to have been connected with the Kadamba family, and from that time no trace is met with of the latter.

The following are lists of the Kadamba kings as derived from various inscriptions. There is not sufficient information to admit of their being exactly synchronized, and there may have been branches of the family, but some of the names in each of the lists evidently correspond.

\* The name Halepaika is said to be derived from *hale* and *paika*, meaning the Old Foot; others say from *hale* and *paṅka*, the old drinkers. Their occupation may have suggested the latter; and if the peculiarity which Colonel Marshall has remarked in the Telis, that they always keep step in walking—and to be very unusual even among trained sepoys when off duty—be common to the Halepaika, it may have suggested the other. And with regard to this latter peculiarity, may it not account for the Ekapaika or Ekapaṇḍaka, the one-footed men of the Sanskrit writers? (pp. 123, 223).

† *Phoen. vet. Test.*, p. 4.

‡ *Hist. of Babylonia from the Ancient Monuments*, by the late George Smith, edited by Rev. A. H. Sayce.

a *	b	c
A. D.	A. D.	A. D.
Jayanta, Trailochana, Trinetra ... 109		
Mathakes'vara.		
Mallinatha.		
Chandra Varman.		Mayūra Varmana.
Chanda Varmana,		
Chandra Varmana.		Mohana.
Purandara.		
Mayūra Varmana.		
Kaketa Varmana, Chandra- guda, Trinetra.	Krishna Varmana ... 458	Krishna Varmana ... 420
Krishna Varmana.	Deva Varmana.	
Naga Varmana.	Kakasha Varmana... 558	
Vishnu Varmana.	S'anti or S'antivara Varmana	
Mrga Varmana.	Mrga's Varmana, Mrga's- vara Varmana ... 570	
Satya Varmana.	Ravi Varmana ...	
Vijaya Varmana.	Lakshna Varmana ... 600	
Jaya Varmana.	Harī Varmana ...	
Naga Varmana.		
S'anti Varmana.		
Kirti Varmana.		
A'charya Varmana.		
Bhattara Varmana.		
Jaya Varmana.		
Mayūra Varmana ... 1034—1044		
Tailapa ... 1034		
S'anti Varmana.	Guhala Deva ...	Kirti Varmana ... 1068
Tailapa ... 1077—1108	Shashita Deva ...	Barinmaran ... 1108
Najara Ullapa Purnajil.	Jayakes' ...	Bappa Deva.
S'anti Varmana.	Vijayaditya ...	Purandara ... 1121
Talla ... 1157	Jayakes'1, Jayas'ra. c 1125	Talla... ... 1129
Karna.	Perinadi, S'iva Chitta	Soma, Soy ... 1157
S'ri, Somas'vara.	Vijayaditya, Vikramaditya	Katarnas, Nagati arnas ... 1171
Vira Mahā ... 1241—1251	Vishnu Chitta ...	Tappa Devarama, Nigalanka
Sankara Deva ... 1336	Jayakes'1... ... 1167	Malla ... 1179
		... 1277

Of the early kings, Mayūra Varmana was the most celebrated: but the Chandra Varmanas who preceded him are of high interest, if, as seems probable, they respectively represent, one, Chandrabhāsa, the hero of the popular and romantic story of that name†, and the other, the progenitor of the Kolaga or Coorg race‡.

Chandrabhāsa's capital is said to have been at Kubattur in the Shimoga District. He was the son of a king of Kerala (Malabar), but on the death of his father and mother, was carried to Kuntala (N. Shimoga, Dharwar and neighbouring districts) by his nurse, where she also died, and he was reduced to

\* a From Sir Walter Elliot, (*Mind. J. L. and S.*, XVIII, 227); b from Mr. Fleet, (*Ind. Ant.* V, VI and VII; *J. Es. Br. R. A. S.* IX); c from inscriptions in the present volume, except Purandara, who is mentioned by Buchanan.

† See *Gazetteer of Mysore and Coorg*, Vol. I, 187—8.

‡ *Id.* Vol. III, 91—3.



subsist by begging. The minister, Dushya-buddhi, (a statue of whom is shewn at Kubettur), having learnt from astrologers that the boy had signs of greatness upon him indicating that he would one day become ruler of the country, took measures to have him secretly murdered. But the executioners merely conveyed him into the forest and let him go, where he was found by an officer named Kulinda, who was childless, and adopted by him. (Kulinda is said to have been the lord of Chandragutti in the Shimoga District).

The boy grew up as a valuable assistant to his protector; but the minister one day, on visiting the latter, discovered that the young man was no other than the boy he had thought was murdered long ago. Another plan was contrived to get rid of him, but, by a series of romantic circumstances, it came about that he married the king's daughter and succeeded to the throne, on which the minister destroyed himself.

As regards Chandra Varman, there is a story that he rescued from the flames of a forest fire a serpent named Manjista, which, entering into his mouth, took up its abode in his stomach. He was forced to wander about in search of a cure, which was eventually effected by an old woman at Kalyāṇa-pura. The truth probably is that his kingdom was usurped by some Nāga chief. According to the *Kāvéri Purāṇa*, Chandra Varman was a son of Siddhārtha, king of Mataya (Vidya's capital, Hāmagal in Dharwar). He left his country, and went on a pilgrimage to all the holy *tīrthas* or bathing places, until Pārvali appeared and offered him a bean, in consequence of which he received a kingdom at the source of the Kāvéri, and a Sūdra wife, from whom he, as a Kshatriya, should beget a valiant race called Ugrea. For the eleven sons he had by her, the hundred daughters of the king of Vidarbha (Berar) by Sūdra mothers were obtained as wives. Each of these bore more than a hundred sons, who, to provide accommodation for their growing numbers, levelled the hill slopes and settled over a district five *yojanas* in extent at the sources of the Kāvéri river in Coorg.

Mayūra Varman seems to have restored the authority of the Kadambas, and is sometimes represented as the founder of the line. He became king of Banavasi, and there obtained 'the sword of sharpness, the shoes of swiftness, and the garment of invisibility.' He is said to have rescued Sasiprabhā, the wife of Rāja Vallabha, prince of Kalyāṇapura, from a *yaksha* named Kandarpa Bhūshana, living in Hemanta-guha, who had carried her off. He received in consequence a large accession of territory, together with the Kalyāṇa princess Sasanka-mudre in marriage. He is also stated to have introduced Brahman colonists from Abhishekatra (in Rohilkand), and distributed the country below

the Ghats into 64 portions, which he bestowed upon them. In the reign of his son Kshetra Varma, Chandragada or Trinetra, these Brahmans attempted to leave the province, but they were brought back; and in order to prevent a repetition of the attempt were compelled to leave unshorn a lock of hair on the forehead as a distinguishing mark. From these are descended the Haiga or Havika Brahmans of the north-west of Mysore. They would appear (p. 196) on this occasion to have been settled by Mukunda, that is Trinetra, above the Ghats, at Sthānagurdūru (Tālagundi). During his reign, a kinsman named Chandrasena ruled the south of Tulava, and the Brahmans were spread into those parts. Lokāditya or Lokādīpya, the son of Chandrasena, married Kankavati, the sister of Trinetra, and had by her a daughter, whom Hulsiga, the king of the mountain Chamūlāsa, sought as a wife for his son. In pretended compliance, he was invited to Tripura and there treacherously murdered. The authority of the Kadambas was extended in consequence above these Ghats, and the Brahmans followed this accession of territory. Lokādīpya is said to have reigned 60 years.

Of Krishna Varma we have several notices, to the effect that his sister was given in marriage to the Ganga king Mādhava II, whose reign ended in 426. Krishna Varma's son was Deva Varma, who makes a grant, but without date, from Tripurvata. He claims to be in the enjoyment of a heritage not to be attained by the Nāgas.\* From the grants of the others who follow him in column *b*, it appears that Kākustha Varma was ruling at Palāśka (Halasiga in Dharwar); Mriges'a Varma at Valjayanti (Banavasi). The latter king is described as a fire of destruction to the Pallavas, and the uprooter of the lofty (*tunga*) Gangas. Ravi Varma is stated to have uprooted Chāṇḍa Daṇḍa the lord of Kānchi, who should therefore be a Pallava. Bhānu Varma was his brother, and in his reign may have occurred the Chalukya invasion which terminated the independence of the Kadambas, for Jaya Simha, who effected the conquest, reigned at the end of the 6th century. Accordingly, we find Hari Varma's grant issued from Uchchāringi (Uchchangi-durga near Harihara, the seat of government for the Nōjambavāgi Thirty-two Thousand province); but the family are not prominent again till the 11th century, when their alliance seems to have been sought by the Chalukya Vikrama in his plans against his brother, and on his success they were advanced in honour.

The group among whom Jayakesi occurs had their capital at Gopakapāya (Goa). It will be seen (p. 28) that the first Vijayāditya married the

\* *Ind. Ant.* VII, 34.

+ *id.* VI, 50.

sister of the king of Hombucha. His son Jayakes'ī married Mailala Mahādevī, 'the ruby of the Chālukyas.' The daughter of the last Jayakes'ī married Kārṇa, Rāja of Chedi or Bandalkhand.\*

Of the names in column c, Kirtti Varmā was governor of the Banavase Twelve Thousand province under the Chālukya king Trailokya Malla (p. 320). Barmmarasa was an official of Nolambavādi under Tribhuvana Malla (p. 18). Taila appears as the head of the family in the time of Somes'vara (p. 89). Soma, grandson of Barmmarasa before mentioned, was an official of the Nāgara-khanḍa Seventy in the time of the Kalachurya king Bijjala (p. 59). Ketarasa's son Nāgati-arasa is described (p. 53) as lord of a Thousand māḍ and in authority at Uchchangi durga. Many particulars of the family are given in this place. Toppa Devarasa appears as the chief of the family in 1179 at Balligānve (p. 161). Finally, a Kādamba king, whose name is not mentioned, is said (p. 47) to have been established in his authority by Tikkama, the general of the Yādava king Rāmachandra Deva in 1277.

It seems probable from a consideration of the above particulars, that the branch of the Kādambas at Uchchangi-durga, &c., was different from that at Goa. The former seem to have had the management, and perhaps an hereditary claim to some portion, of the public taxes, referred to as the *manneya*, *panḍya*, &c. Though holding a subordinate position, they are always mentioned with great respect, as became the representatives of an ancient royal family of so high distinction.

Their grants of the 5th and 6th centuries, when they were independent, describe them in certain terms which it is singular are those a little later adopted by the Chālukyas, namely—their connection with the group of mothers (the seven mothers), and their being of the Mānavya gotra, and sons of Hārīti.

*Gangas*.—The true history of this important line of kings—apparently purely Mysorean in their origin—may be said to have been entirely brought to light and authenticated by the inscriptions No. 151—157 included in this volume. They were previously supposed to be identical with the Chera kings mentioned in the earliest traditions of the south, but not one of their various grants so far known contains any reference to the Cheras.† An old Tamil chron-

\* See the romantic story about this from the *Devyā-raja*, *Ind. Ant.* IV, 233.

† It will be noticed (p. 283) that the Hoysala king Viśnu Varadama after he had acquired the whole of the Gangā kingdom gives Chera as one of the southern *Bhūta* of his dominions; that (p. 70) Gangā is distinguished from Chera; also that (p. 143) a Gangā professes to subdue a Chera king.

Chera probably corresponded with Travancore, Cochin, &c.



icle,\*—which was, until the present grants were discovered, the principal, if not only, source of information regarding them—simply styles them kings of the Kongu country without any dynastic name.

That document further states that they were preceded in the government of Kongu by seven kings of the Rājta line. Of these no memorial has hitherto been found, but the following are their names, &c.—

A. D.	A. D.
Vira Rāja Chakravarti. Govinda Rāja. Kṛishna Rāja. Kali Vallabha Rāja.	Govinda Rāja. Chakrabhoja Kamra Deva Chakravarti. S'ri Vikrama Deva Chakravarti.
	173—183

In the section on the Rājta kings, it will be seen that some of these names correspond with those of later rulers of that line. Little is known of the first six kings, save that a learned Jain named Nāga Nandi was *guru* to the last three. S'ri Vikrama or Tiru Vikrama abandoned the Jain faith for that of Śīva, and after his conversion is said to have made many conquests in the Chōla, Pāṇḍya, Kerala and Malayāla countries. He is mentioned as if the first who ruled over Kanyākā or Mysore.

No reason is stated for the change of dynasty which followed, but it seems highly probable that the Gangas of Mysore threw off his yoke and superseded him in the government, which thenceforward remained in their family for many centuries. The Ganga kingdom may be described, generally, as having extended over all the region drained by the river Kāvēri and its tributaries, with the exception of the delta of Tanjore: that is to say, over the south of Mysore and Coorg, with Salem, Coimbatore, the Nilagiri and parts of Malabar. Their territory in Mysore was called the Gangavāḍi Ninety-six Thousand, as containing perhaps 96 vāḍis; while their territory in Coimbatore and Salem was called the Kongu country.† Down to the middle of the 3rd century their capital was at Skandapura, which Lassen has placed at Gajahatti, on the old ghat road from the south of Mysore to Trichinopoly: the seat of government was then removed to Talavāṇḍa-pura or Talakāḍu on the Kāvēri.

The Ganga crest was an elephant, and with the use of this animal, which abounds throughout the mountain ranges on the southern frontier of Mysore, they seem to have been very familiar. They were evidently a hardy and manly race; for one king reckons a wound received in war as his principal ornament, of another it is said his arms were grown stout and hard with athletic exercises and were adorned with hard knobs produced by the discharge of

\* *Kongu-tes'a vijayam*, Mad. J. L. and S. XIV.

† The subjects of Gangavāḍi are represented by the present Gangavāḍi people (Gangavāḍikars, p. 294); while those of Kongu are the present Kongu, and a form of that name may also perhaps survive in Kodagu, which has been corrupted by Europeans into Coorg.

his bow as if with brilliant gems. Their skill in horsemanship is more than once mentioned. But they were distinguished alike in letters as in arms, for two of them are described as authors of books, and others as deep students of political and other science.

The following is the list of the Ganga kings from inscriptions,\* with their dates, to a great extent verified by grants.

	A. D.		A. D.
Kongani Varma (Sharunga)	188 to 239	Vibhata Rāja (Kongani)	620
Mādhava	239	Sri Vallabha (Geriota Rāja,	
Hari Varma	...247 to 258..	Nandi Varma)	
Vishnu Gopa	350	Sivamāra, Nara Kāma, Kongani	623
? Rāja Malla		? Dhima Kopa	
Mādhava	to 425	? Rāja Kesari, A'jaya Ganga	690
Kongani	425 to 478	Prithivi Kongani	727 to 777
Aravinda, Durvinita,		Rāja Ma'ba Deva	
Kongani Vaidāla, Kongani	478 to 513	Gandā Deva	
Mudhara		Rāja Malla, Satya Vākya Kongani	857 to 869
Sri Vibhata	to 530	Perummanāji do do	869
Elad, Vikrama	530	Malla Deva	...878 to 894

It will be seen that Kongani was a sort of family name, and held by several of the kings. It also appears in the forms Kongani, Konguni and Kongi i.

The first king is invariably described as having distinguished himself by the renowned, but rather unintelligible, feat of dividing with a single stroke of his sword a great *s'ila stambha* or stone pillar. It seems not improbable that the term should properly be *s'ila stambha*, the name given to the pillars on which the edicts of Asoka were inscribed. None has hitherto been found in the south, but no reason appears why one should not have been erected in this part of India, which Kongani I. overthrew. The conversion by the uninitiated of so artificial a term as *s'ila stambha* into the more common collocation *s'ila stambha* seems a most natural error. This king is also said (p. 289) to have been a wild-fire in consuming *Baga*, to whom further reference will be made later on.

The next king, Mādhava I, seems to have been a learned man, and is stated to have written a treatise on the law of adoption. Hari Varma it was who removed the capital to Talavana-pura or Talakāṇṇ, and there all the subsequent kings were crowned. Vishnu Gopa's claim to notice is generally a vague statement of his religious devotion; but in one inscription (p. 289) he is with more apparent truth to nature described as a skilful ruler, who retained his mental energy unimpaired to the end of life; from which it would appear he must have lived to a great age.

\* The names in brackets are from the Chronicle and not found in the inscriptions.

According to one inscription (p. 293) he seems to have had a son Rāja Malla, who was governor of Talavana-pura during his father's lifetime. But his successor, according to all the fuller inscriptions, was a son called Mādhava, whether the same is not clear.\* Mādhava married the sister of the Kadamba king Krishna Varma, and their son was Kongani II, who, from the fact of his receiving his coronation anointing while an infant in his mother's lap (pp. 292-295), seems to have been born only shortly before his father's death. An important revival of Brahman influence is implied under Mādhava II, from the statements (pp. 290, 291, 295) that he renewed many thousands of long ceased donations for the festivals of the gods and Brahman endowments. Kongani II. seems to have pursued the same policy.

Avinīta, the son of the last, appears to have been a remarkable character: his names are singular, and he is credited with a mastery of magical incantations. He was the author of a commentary on the *Kirātārjuniya*. He is said (pp. 285, 292) to have waged sanguinary wars for the possession of Andari, A'lattūr, Paurulare, Pennagara and other places. Of these, Pennagara or Pauragara is the place still so called situated near the left bank of the Kāvéri in the north west of the Salem district: the others have not been identified. He is also described (p. 292) as ruling the whole of (?) Pākhād (possibly Pālgahāt, south west of Coimbatore, near which too is an A'lattūr) and Pannād, as if he had added these provinces to the Ganga kingdom. Pannād was a Ten Thousand country (p. 283), which apparently means that it contained 10 nads, for it is identical with the Paṇḍi-nāḍa of more modern times (p. 334) occupying the south-east of the Mysore District. Its chief at the time was Skanda Varma, and his daughter, we are told (pp. 222, 295), fell in love with Avinīta and became his wife, although her father had betrothed her to some one else. By his conquests Avinīta is said to have exacted tribute from the kings of Kerala, Pāṇḍya, Chōla, Dravida, A'ndhra and Kalinga.

Of the succeeding kings, under Vilanda Raja (? Kongani IV), his brother. S'ri Vallabha, who was commander-in-chief, gained a great victory at a place called Bhimes'a grāma over the Pallava king Narasimha or Narasimha Pota Varma—who was trodden to death in the fight by his elephants (p. 285). He is said to have carried his victories over the whole of the Peninsula, up even to the river Narmadā, taking tribute from Chola, Pāṇḍya, Dravida,

\* The Chronicle previously referred to gives a different account of what occurred. According to it, Velama Gopa, being childless, adopted a son named Mādhava, who was installed in the government in substitution to the king. But the latter afterwards had a son born to him, Krishna Varma, who was appointed to his succession and Mādhava, provided with some territory below the ghats, Krishna Varma dying childless, Gindikara Rāja, a connection of Mādhava's, obtained the kingdom; but the ministers set him aside in favour of Kongani the son of Krishna Varma's sister.



A'ndhra, Kalinga, Virāṭa, Mahārāṣṭra and other countries. On his return from this expedition, he strongly fortified Talakāḍu. Meanwhile he took up his residence at Muganda-patna or Makunda-patna, which was situated at the present village of Mākunda, near Molur, close to Channapatna. His successor also resided here, but it is at about this time that the Kadamba king Mṛigaśa Varmma speaks of uprooting the lofty (*tungā*) Gangas, and the Chālukya king Vinayāditya of being served by A'luva Ganga (p. 237). The succession is not very clear until Prithuvī Kongani, who had a long and prosperous reign. His queen was named S'rijā (p. 286). It must have been his successor Rāja Malla, whom, according to Ratta inscriptions, the Ratta king Dhruva or Nirupama defeated and imprisoned; the Gangas, it is stated, having never been conquered before. This Ratta king's son Govinda, on coming to the throne about 785, released from his long and painful captivity the Ganga king whom his father had confined, but eventually was forced again to seize and imprison him.\*

It is to this period, both from its style and from some of its historical allusions, that I would assign the reign of Ereyappa of the elaborately sculptured stone brought from Begur, 10 miles south of Mangalore (p. 209). He is described as descending with the brilliance of lightning among the stars in the clear firmament (a phrase indicating a peaceful and untroubled succession, specially used with relation to this line) of the world-renowned Ganga king, — a pretty plain statement that he was an usurper. He is represented as the independent ruler of the Gangavādi Ninety-six Thousand, 'the protector of the mighty Vailala and Makhala kings, and the chosen lord and possessor of the auspicious Taila's dominion.' The former of the above phrases may be doubtful, but the latter is clear; and I consider refers to the Chālukya king Taila or Tailapa, in whose time that powerful dynasty, as will appear in the section relating to them, met with some reverse, and did not recover the possession of their dominions until 973, when a more illustrious Tailapa won back the lost throne of his fathers.

The important Rudra Deva inscription at Anumakonda or Warnagal † must also refer to this period, as it speaks of Proli Rāja capturing and sub-  
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\* *Ist. Ind.* VI, 63, 70.

† *J. A. S. B.* vii, 201; revised and corrected by Brian Daji *J. B. Br. R. A. S.* x, 46. There must be some great mistake about the date: the former giving it as Saka 1054, the latter as 1064, and both as the year Chakrabhinu; but Chakrabhinu does not agree with either by 20 and 30 years! The reference to the Chālukya king Tailapa and his successor Balana, as also to the Ratta king Govinda, unmistakably fixes the period as the middle of the 8th century; moreover the Ayyappa of the Begur stone, who attacked Ereyappa and was defeated, was doubtless the Chālukya or that name, Rikma's son.

quently releasing the Chālukya king Tailapa Deva. The latter, however, afterwards, when Rudra Deva had come to the throne, died, and was succeeded by Bhīma (the next on the list of the Chālukyas) "the vilest of kings" &c., who "ventured to defy the terrible Rudra Deva." He was eventually forced to submit, together with "all the rājas like him living between Kāñchi-maṇḍala and the Vindhya mountains"—the latter is the region of the Mekhalā or Narmadā river. But to connect Ereyappa more directly with this inscription, it will be seen that Prōli is said to have given a kingdom taken from Tailapa (and Govinda Rāja the Rājā, who, it will be seen in another place, had at this time acquired supreme control of the Chālukya territory,) to "king Erha" in the first version, "king Udaya" in the second, of which I take the former to be correct.

To pursue the history of the Gangas.—Ganḍa Deva seems to have re-established their authority and is stated to have conquered Kāñchi and levied a tribute upon Praviṣa. He also fought with the Chola king, and impressing him with fear, afterwards made friendship with Chola and Pāṇḍya. Of the two Satya Vākya Kanganis there are inscriptions in Coorg, from which the dates are determined.\* The first, Rācha Malla, is spoken of as ruling at S'ripura, which was situated (p. 286) near Gōdalūr, the existing place of that name on the north west of the Nilagiri, on the borders of that district and Waināil. He assumes the titles "lord of Kovalāpura or Kolāpura (Kolar) and of Nandagiri (Nandidarga)."† Malla Deva, the last on the list, is related to have defeated an attack by the Pāṇḍya king.

Soon after this (about 894) it seems that a Chola king took Talakādu, and the Gangas were driven from their kingdom; but we continue to meet with notices of members of the family in subordinate positions. The first I can adduce is in a stone inscription, without date, of the Pallava king Bira Nalamin, at Gorilādūra. He claims to be "the protector of Ayyapa Deva's daughter"‡ and in, I take it, the Bira Mahendra of the Hegur stone (p. 209), while Ayyapa, as already stated, may be identified with the Chālukya prince of that name. If this be correct, he lost his life in that battle, and his daughter, taken prisoner §, became the prize of the ruling sovereign. In this inscription, whose

\* *Ind. Ant.* v, 92.

† It appears to have been the title of a son of Taryappa gauda, to be related in Kalād on his being born, and put in relation. The Kalād is the name of the district bestowed by the emperor Taryappa on Bhaṇḍa, about 1 p. 209. I think the son possibly be his. But if so, it is difficult to account for the grant being set up in Coorg.

‡ *Scribers' note*—*Ayyapa Deva's name* among the last word would also mean "Thimble" but I have adopted the more gallant interpretation.

§ Can this be the female, found, apparently, that killed, in the king's dream in No. 113?

date would thus be about 900, we find a Ganga, lord of Kolālapura, and *nanniya Ganga*, a Ganga of truth—a title evidently derived from the *Satya Vākya* of the later kings of his line—fighting under the Pallava king and losing his life in the battle.

Then we have (p. 143) *Satya* [*Vikya*], lord of Kuvālālapura, chief of Nandagiri, having the ensign of a lusty elephant, *nanniya Ganga*, &c., making a gift at Balagami, apparently in 1058, in succession to the Chālukya king Jaya Simha. Though making no direct acknowledgement of dependence, he was probably subordinate to the Chālukyas; but the names have been deliberately mutilated. Next (p. 307) we have *Gangarasa*—retaining the titles, now shorn of their meaning, Konguli Varmma Dharmma Mahārājādhirāja—and lord of Kolālapura, with the crest of a lusty elephant, and also calling himself *nanniya Ganga*, holding the position of governor of the Arabala Seventy and Melāla *manniya* under the Hoysala king (? Ereyanga) in 1065.

A little later, or in 1070, we find (pp. 134, 144, 184) *Udayāditya* as minister for peace and war to the Chālukya king Bhuvanaika Malla. He seems (p. 165) to have gained some important victories, and by 1075 we find him (p. 142), after having subdued the neighbouring Chera\*, Chola, Pāṇḍya and Pallava kings, appointed as governor of the Banavase Twelve thousand, the Śāntaliga Thousand, the Mandali Thousand and the eighteen *agrabāras*. His titles are Ganga Perumanaḍi Bhuvanaika Vira, and he is lord of Kolālapura and Nandagiri, has the crest of a lusty elephant, and is a Ganga of truth (*nanniya Ganga*). He seems (p. 173) to be still in power in 1102. We next find (p. 216) a *Ganga Rāja* as a minister and general in 1136 under the Hoysala king Viśnu Varddhana, who (pp. 262, 332) had about 20 years before possessed himself by conquest of the whole of the former Ganga kingdom: the significant Ganga titles are now dropped by the representative of the family. This Ganga Rāja's wife was Nāgalā Devī, and they had a son *Bappa*.

Further, in 1158 there appears (p. 158) *Ekkalarasa*, 'a moon in raising the fortunes of the Ganga family', appointed to superintend an *agrabāra* established in the reign of the Kalachurya king Nijjala by the governor of Banavase; while his son *Taḍapa Devarasa* and his son-in-law Eraharaṇa remit the claim to certain dues in the same place (p. 160). These two appear (pp. 77, 119) in the same connection down to 1181.

The expression applied to Ekkalarasa, that he was a moon in raising the fortunes of the Ganga family, seems to imply some revival of their power, and

\* This is worthy of note in connection with the (hitherto supposed) identity of the Cheras and Gangas.



accordingly we find an inscription bearing the dates 1173 and 1181 mentioned (*As. Res.* IX, 436) as having been found at Kurugôj, a few miles north of Belary, from which it would appear that the Gangas had been established by the Châlukyas in a principality situated at about the site of the modern Vijayanagar on both sides of the Tungabhadra, as there are temples and grants by the Gangas at Lakshmesvar. Possibly the union of the Ganga princess with Vîra Pândya (p. 70) had something to do with this. The first of the princes that ruled at Kurugôj is stated to be Râkaba Malla. His wife was Somala Devi, by whom he had a son Nerungala Râja. The latter married Pakahala Devi, who bore him two sons, Râkaba Malla and Soma Bhûpâla, of whom the elder, Immaji (or the second) Râkaba Malla, succeeded his father and was ruling at the time of the grant. It is interesting to note that the Châlukya king under whom this grant was made must have been the last of his line, and he is stated to have made Kurugôj his capital. See also p. 155 for Râcheho Malla's territory.

Having traced the Gangas thus far after their downfall in Mysore, and seen how on the occurrence of that catastrophe members of the family found refuge with the neighbouring powers to the north, and were admitted to positions of influence and honour under them, we have now to direct our attention to a more distant quarter, where the Ganga sovereignty was revived and Ganga kings ruled with great glory for several centuries. This was in Orissa, where the Ganga vams'a dynasty—also called Gajapatis or elephant lords, and acknowledged to have come from Karpûraka\*—was established at the end of the 11th century and continued to rule that country down to 1534, soon after which it was subdued by the Muhammadans. The first of the line was Ananta Varman,† also called (according to Wilson) "Kolâhala, sovereign of Ganga Rârbi," which is no doubt a mistake for lord of Kolihala-pura, and sovereign of Ganga-vâdi.

The following is the succession of the Ganga-vams'a kings of Orissa, as given in the chronicles preserved in the temple of Jagannâtha at Puri.‡

Chet. Ganga (Chitranga, Saranga Deva, Rudra Deva) ..	...	...	1192—1192
Gangavara ..	...	...	1192—1196
Jir-jâkata Deva ..	...	...	1196—1171
Mallava Mahadeva ..	...	...	1171—1173
Ananga Bhîma Deva ..	...	...	1173—1202
Râjârâmasena Deva ..	...	...	1202—1207
Lingajya Narasimha Deva ..	...	...	1207—1291

Of these kings, Ananga Bhîma Deva was one of the greatest of the rulers

\* Lassen, *Ind. Ant.* IV, 14.

† McK. Coll. I. cxxxviii.

‡ cf. and Dr. Hunter's *Orissa* II, App. 187.

of Orissa. He made a survey of his whole kingdom, measuring it with reeds. He also built the present temple of Jagannāth. Rāja Narasimha Deva built the great Sun temple at Kāmruk on the sea, the black pagoda, the most exquisite memorial of sun worship in India or perhaps in any country.\*

The line continued in power down to 1534, soon after which the country fell a prey to the Muhammadans; but the only kings that claim notice here are Purushottama Deva, ruling in 1479—1504, and Pratāpa Rudra, 1504—1532. The former sought in marriage the daughter of the king of Kāuchi, famed for her beauty. But on the ground of his performing the office of sweeper to Jagannāth his suit was rejected. He therefore attacked Kāuchi and was at first repulsed. At length he captured it, and took the princess prisoner, whom he vowed in revenge should be married to a sweeper. The minister charged with the execution of this order kept the girl in concealment until the festival of Jagannāth, at which the king was accustomed to sweep the ground before the god; and while he was engaged in that act, placed her beside him and they were married. The reign of Pratāpa Rudra is remarkable for the reformation of the Vaishnava religion by the preaching of Chaitanya, whose views the king finally adopted; and Buddhism, to which he had previously inclined, was banished the country. Pratāpa Rudra is said to have extended his conquests southwards as far as Cape Comorin, and his name occurs in many local traditions in the east of Mysore.

Not yet however have we done with the Gangas. About this time, or the first part of the 16th century, a Ganga Raja returned to the scene of their former dominions and established a principality at Srivasanudram, the island at the falls of the Kāvērī, about 12 miles north-east of Talakūru.

Ganga Rāja, after a prosperous reign, was succeeded by his son Nandi Rāja, who, to atone for some ceremonial offence, leaped into the cataract at Gaganā Chukki on horseback with his wife. His son, Ganga Raja the second, enlarged the city greatly, and lived with much splendour. He had two daughters, whom he gave in marriage to the two chief Mēgars in the neighbourhood. The one was married to the Rāja of Kilimale, a place now in ruins, about 12 miles from Sattragila: the other daughter was married to the Rāja of Nagara, here, 3 miles east from Maddur. These marriages were very unhappy; for the pride of the ladies gave their husbands constant disgust. They were continually upbraided for not living in equal splendour with their father-in-law; and at length, having consulted together, they determined to humble their

\* *ibid.* Mr. Toppin however now inclines to the opinion that it is really three centuries older. *Ibid.* *Ind. Arch.* 635—7.

wives, by showing that their power was superior to that of Ganga Rāja. Having assembled all their forces, they besieged Srivasanudra; but for a time had very little success.

The siege had continued twelve years without their having been able to penetrate into the island, when the two Rājas found means to corrupt the Dalavāyi or minister of Ganga Rāja. This traitor removed the guards from the only ford, and thus permitted the enemy to surprise the place, while he endeavoured to engage his master's attention at the game of chess. The shouts of the soldiery at length reaching their ears, the prince started up from the game. The Dalavāyi, who wished him to fall alive into the hands of his son-in-law, endeavoured to persuade him that the noise arose merely from children at play; but the Rāja, having drawn his sword, first killed all his women and children, and then, rushing into the midst of his enemies, fought until he procured an honourable death. The son-in-law on seeing this were struck with horror, and immediately threw themselves into the cataract at Gaganā Chukki; and their example was followed by their wives, whose arrogance had been the cause of such disasters.

Jagadava Rājā of Channapetna and Sri Ranga Rājā of Talekād, the two most powerful of the neighbouring Palāyas, then came, and removed all the people and wealth of the place.

*Mahāvāli* is.—The rule of this ancient house is established by the inscriptions Nos. 163 and 164, but their name, though connected with one of the most interesting places in the south of India, has been very rarely met with, and the dynasty has hitherto found no niche in history.

The first inscription (p. 304) belongs to the reign of a king named Mahāvāli Bararasa of the Mahāvāli-kula,? door-keepers (*pratihāra*) to Parameśvara adored by all three worlds as the lord over gods and giants (*deva* and *asura*). The second inscription (p. 305) is of the reign of Mahāvāli Rāgarasa, who seems on account of his victories to have been called *Vikramāditya*, and to whom other kings gave the celebrated name of Rāja Vijādhara.\*

Mahāvāli is evidently the same as Mahābali, after whom Mahābali-pur or the Seven Pagodas, on the eastern coast a few miles south of Madras, was named. According to Hindu mythology, Mahā-Bali or Bali was a powerful Asura emperor, who become so elated with his prosperity that he omitted the essential ceremonies and offerings to the gods. To punish his arrogance, Vishnu

\* This name is more commonly met with as Vijādhara (see above, p. 311). The inscriptions of *pa* and *da* according to rule, and is well exemplified in the name of Vijādhara, which was originally Vijādhara.



assumed the form of a Brahman dwarf—the *vāmana avatāra*, the fifth incarnation—and appearing before him, asked a boon, which was promised. Vishnu requested only as much ground as he could pace in three steps, declining anything more, and this much was confirmed to him with the pouring of water. As the water fell into his hand, the dwarf's form expanded till it filled the world; and Vishnu, now manifesting himself, deprived Bali of two steps of heaven and earth, but on account of some virtues the latter possessed, left Pātāla or the infernal regions still in his dominion.

With regard to the Mahāvali-kula, they are mentioned in an inscription obtained by Sir Walter Elliot,\* from which it appears that the Chālukya king Vikramāditya I (? 650—681) conquered the chief of the Mahāmalla† kula, besides by the capture of Kāuchi subjecting the Pallava king Jayates'vara Pota Raja. 'From these facts it may be inferred' adds Sir Walter 'that the rulers of Māmallaipura were in a state of independence in the 6th and beginning of the 7th centuries.' The present inscriptions not only support this view, but, for reasons to be further stated, make it likely that from the 2nd century the Mahāvali line ruled the whole tract of country through which the river Pālār flows, from its source near Srinivasapur, where these stones were found, past Kāuchi (Conjeveram), to Mahābalipur near its mouth.

To revert again to the legends of Mahābalipur ‡ "The son of Bali, its reputed founder §, was Bāpāsura (Banācheren in *As. Res.*), who is represented as a giant with a thousand hands. Aniruddha, the son (or grandson) of Krishna, came to his court in disguise, and seduced his daughter; which produced a war, in the course of which Aniruddha was taken prisoner and brought to Mahābalipur: upon which Krishna came in person from his capital Dvāraka and laid siege to the place. Siva guarded the gates and fought for Bāpāsura, who worshipped him with his thousand hands; but Krishna found means to overthrow Siva, and having taken the city, cut off Bāpāsura's hands, except two, with which he obliged him to do homage. He continued in subjection to Krishna till his death, after which a long period ensued in which no mention is anywhere made of this place." It was subsequently destroyed by an inundation of the sea.

Whether the Bāpāsura of the inscriptions under notice had anything to do with Bāpāsura of the foregoing story or not, the coincidence of names is singu-

\* *Seven Pagodas*, 127; see also *Ind. Ant.* VI, 76.

† Another form of the name, which variously appears in that of the city as Māmallaipura, and Mahābalipura.

‡ See *See. Pag.* 15; *As. Res.* I, 156.

§ Balipura is also given (p. 119) as a form of the name of Bālipāsura (the mother of cities, *paṭṭaśāstra's* *Varanasi*, see p. 89), the capital of the Banarasi province in the north-west of the Mysore, and its origin attributed to Bali, while the name Banarasi itself, which was Sanskritized into Vanavāsi, might possibly have had some connection with Bapa.

lar. But we are not without a direct reference to Bāṇa which enables us to place him with certainty not later than the 7th century. This is in the Nāga-mangala inscription (p. 287), where Daṇḍa, the king of Nīrḡṇḍa, is described as the confounder of the Bāṇa-kula, a designation which may be considered as applied to the kings of the Mahāvali line who came after Bāṇa. But even with regard to Bāṇa, assuming that he is not the same as Bāṇa, there is probably a reference (p. 289) which makes him contemporary with the Gaṅga king Kōṅgaṇi I, and therefore to be assigned to the end of the 2nd century.

That the Mahāvalis did not continue in power beyond the 7th century not only follows from the known fact that the Pallavas were in possession of Kāñchi early in the 7th century—their former capital of Vengi having then passed into the hands of the Eastern Chālukyas,—and the improbability of their tolerating the existence of an independent kingdom in such close proximity to their capital, but from a Pallava inscription of 768 occurring on a stone at the very site where the two Mahāvali inscriptions are, with others from that time onwards in various parts of the Kolar District, and from the existence at Mahābalipur itself of Pallava inscriptions of about this period.

*Pallavas.*—The Pallavas are an ancient line of kings of high interest who played an important part in the history of the south of India throughout the region in which the Telugu language now prevails. Their architectural remains at Amarāvati and Mahābalipur are among the finest in the country, and shew that they were at first Buddhists.\*

Their origin is uncertain. They are mentioned in the Purāṇas along with the Halyāyas, Śakas, Yavanas, &c., as Pahlavas, which would imply a Persian source.† “As the name of a people, the word Pahlav” says Weber “became early foreign to the Persians, learned reminiscences excepted: in the Pahlav texts themselves for instance it does not occur. The period when it passed over to the Indians, therefore, would have to be fixed for about the 2nd—4th century A. D., and we should have to understand by it, not directly the Persians, who are called Pārthīyas rather, but specially the Arsacidan Pārthians.”‡

\* See Ferguson's *Tree and Serpent Worship*.

† Wilson's *Peshwa Purāṇa* (Galle) vol. II, 187, III, 390 &c.

‡ *Hist. Ind. Lit.* (Frederick's *Ind. Ser.*) 169. There are Pahlavi Christian inscriptions at St. Thomas's Mount and Malabar and other places in the south, supposed to be of the 7th or 8th century. See *Ind. Ant.* III, 113.

The Pārthians revolted from the Seleucids about B. C. 220, under a chief named Artabanus (Artab, Artaban) who founded an independent monarchy. The Pārthians subsequently overran the provinces west of the Euphrates, and about B. C. 120 controlled the Kingdom of Bactria, so that their empire extended from the Euphrates to the Indus and from the Indian Ocean to the Persian Gulf or even to the O-rk. The memorable wars between the Pārthians and the Romans eventually weakened the former and gave the Romans the opportunity of throwing off the Pārthian yoke. Led by Artabanus (Artaban) they put an end to the Pārthian Kingdom of the Arsacids, after it had lasted 478 years, and established the Persian dynasty of the Sassanids A. D. 224.

General Cunningham considers them Skythians\* and it will be seen that their descent is described as being from S'alivahana the S'alca king. "The Scythians, who had previously been in some measure allied to the Parthians, were a portion of the great nomad hordes of Central Asia who often swept down on the fertile, cultivated and comparatively refuted south, like a whirlwind of locusts. To check their first advances the Parthian princes had paid them a sort of black mail, but Bactria, less fortunate, was rapidly overwhelmed to the north and west. . . . It was on the accession of the Parthian king Mithridates the Great, B. C. 124, that the tide of Scythian victory (over Parthia) was arrested, and they were driven back and compelled to pour their superabundant numbers into Sistan and the eastern provinces of Persia.† Thus was formed the famous Indo-Scythic kingdom of whose chieftains we have so many monetary records. Occupying, as they did, the plains south of the Hindu Kush between Bactria and the Punjab, and occasionally extending their power even to the mouth of the Indus, this Scythian kingdom effectually separated India from Greece, and arrested the growing influence of Greek manners and civilisation; indeed, but for these intervening hordes, there seems no reason why the Greek language should not have been as well understood on the Jumna and the Ganges as on the Nile."<‡

Though several grants made by the Pallava kings have come to light, and there are frequent references to the line in contemporary records, yet, owing to the former being undated, and the references being generally to the Pallavas without any specification of names, no chronological list has hitherto been published of the rulers of this line; and, indeed, they have received but scant notice. Having obtained, as I consider, materials for drawing up such a list, subject to the corrections which further discoveries may shew to be needed, it is given below. On certain points there seems to be no doubt, namely, that the Pallavas to the 6th century ruled a country whose name was Vengi, situated between the mouths of the Krishna and the Godavari. Early in the 7th century (? 605) they were dispossessed of this region by the eastern branch of the Chālukyas, and then established their seat of government at Kāंची (Conjeveram), where it remained in all probability till the 12th century: their inscriptions of about the 7th century are found at Mahābalipur.

\* *Arch. Rep.* III, 4. The Parthi were a people of Scythian origin. Dr. Smith, *Class. Dict.*

† The present name of this portion of Persia, Sistan (or as the Arabs Sistan), is a corruption of the Scythian invasion, the district they occupied having been originally called *Sakastan*—the land of the Saka.

‡ *Vasi's Hist. of Persia from the Ancient Monuments*, 125.



As regards their connection with Mysore, a grant on copper plates of the 4th century\* shows them in possession of Videnūr, that is, the present Goribidnur, which was formerly called Bidanūr. Pallava inscriptions on temples and stone slabs occur throughout the Kolar District, of which I have found several, at Belmangala, A'vani, Nangali†, Srinivasapur, Nandi, Goribidnur and Molkalmuru‡. Their titles in these grants generally correspond with those at p. 312. The name of the Nolambavāḍi or Noṅambavāḍi Thirty-two Thousand province, extending over most of the Chitaldroog and Bellary districts, specially connects itself to all appearance with the Pallavas, but the earliest mention of it, so far as I can find, is in 1066 (p. 19). There is a gold coin in the Bangalore Museum bearing the image of Harilāra on the obverse and the name Noṅambavāḍi in Hāḷa Kannaḍa characters in the middle line of the reverse. The following is the proposed list of the Pallava kings:—

	A. D.		A. D.
Mukunt	200	Trivaidya Pallava	685
Trivaidya, Trivaidya	...	Nandi Raja Varman	735
Chanda Varman	200	...	745
Vijaya Nandya Varman	to	...	760
Vijaya Buddha Varman	400	Nelanda Raja, A'haras-dugga,	
Shanda Varman	...	Ahila-javanam	768
Vira Varman	400	Hemachala	768
Shanda Varman	...	Vattiga, (3 Battiga, or Chhattiga)	804
Sinha Varman	to	Erva Nolamba	...
Vishnu Gopa Varman	500	Vira Nolamba, Vira Trinetra	...
Sinha Varman	...	...	898
Rajendra Varman	...	...	944
Devendra Varman	c. 570	...	988
Chanda Danda, 3 Ad Raja Chandra	c. 600	Ellina Gambhira Nolamba, Vira Tola	
Kama Raja, Rana Jaya	c. 610	Prabha, Buddanta	1050
Narasimha Peta Varman, Narasimha	c. 620	(A'bu Malla)	1070
Jayadevara Peta Varman or	...	Narasimha Varman	1120
Jayadevara Peta Raja	c. 650	...	c. 1140

The data on which the above list is based it is now necessary to state.

Silivāhana, whose era used throughout the south of India dates from A. D. 78, is acknowledged to have ruled at Pratiabhāna, now known as Paithan, on the Godāvāri. From him are said to have descended Mādhaba Varman, Kolakotana, Nilakantha and Mukunti Pallava. The last appears as the founder of the Pallava line, with his capital at Dharamikota, and is

\* S. Ind. Pal. Pl. 12.

† This is not certainly Pallava, as the most important part of the inscription has gone, the upper half of a fine slab having been recently broken off and carried away; for the repair of a well, I was told, but did not find the missing piece.

‡ Two inscriptions here, on a rock, but the names and chief particulars have been deliberately mutilated, as they cannot be put down as undoubtedly Pallava, but there is reason to suppose they are one is dated in Saka 910.

said to have been a son of Mahadeva (Śiva) by a girl of the mountain tribe called Chensuara (Chensabaras). \* He is placed in about the year 200, and is, according to local tradition, the king under whom was erected the splendid tope or *stūpa* at Amarāvati, which is called on the spot the Dāpa Mogasila (or assembly hall) of Muktanti Mahārāja.†

Trilochana Pallava was ruling in the 4th century when Jaya Simha, surnamed Vijayāditya, of the Chalukya kula, invaded his territories, but failed to obtain a permanent footing. Jaya Simha seems to have lost his life in the attempt, for his queen, then pregnant, is described as dying after his death and taking refuge with a Brahman named Vishnu Somayaji, in whose house she gave birth to a son named Rāja Simha. On attaining to man's estate, the latter renewed the contest with the Pallavas, in which he was finally successful, cementing his power by a marriage with a princess of that race.‡ A Triśetra Pallava is said to have introduced Brahmanism into his territory, and an inscription to this purport dated 2000 of the Kali (1100 years B. C.) we are told is to be found at Upatur in the Guntur district.§

For the next three on the list, we have a grant by Vijaya Nandi Varmma ruling at Vengi-pura, son of Chaula Varmma, in the 7th year of his reign, of certain dues at Vidanur (Goribādmur), in the province of Kudaheṛa (? the same as Kuvakāṇa or Kolāṇa, the present Kolar).¶ Vijaya Buddha-Varmma, is also mentioned, in a grant§§ by the same, as his Yuva-rāja. For the next six there is a grant|| by Vishnu Gopa Varmma, made from Palakkada (which might suggest Pulicat) while Yuva-rāja, in the 11th year of Simha Varmma; and one\*\* made by Simha Varmma, the son of Vishnu Gopa Varmma, in the 8th year of his reign, from Dasanapura, of a village in Vengorāshtra. Rājendra Varmma, and his son Devendra Varmma also appear in a grant†† and the latter is perhaps the Pallava to whom the Kadamba king Mrigesa Varmma, about 570, describes himself as a wild-fire. Chaula Daṇḍa is mentioned;‡‡ as king of Kānchi and uprooted by the Kadamba king Ravi Varmma,

\* Wilson, *McK. Coll. I.*, cxiv, cxi.

† Ferguson, *Tr. Soc. War.*, 171. The building is supposed to have been under erection from about A. D. 230 to 360, and the statements of the Buddhist pilgrim Hsüan Tsang lead to the supposition that it was abandoned about 550.

‡ Sir Walter Elliot, *Mad. J.*, IV, 73.

¶ *S. Ind. Pal. Pl.*, xi; *Ind. Ant.*, V, 175.

§ *id.*, V, 50.

†† *id.*, III, 152.

§ Wilson, *McK. Coll. I.*, cxi.

§§ *Ind. Ant.*, VI, 175.

\*\* *id.*, V, 154.

‡‡ *id.*, VI, 30.

which would be about 600 : and as the name *Ati Rāja Chāṇḍa Pallava* appears on a temple at Mahābalipur\* I have supposed him to be the same, but this might be a name of the next, *Kāma Rāja* or *Rāja Jaya*, who is also mentioned in an inscription at Mahābalipur† as the *Pallavaśvara*. Either he or his predecessor should, from the evident period of the inscriptions, be the Pallava whom the Chalukya king *Satyāśvara* (608—634) forced to hide behind the ramparts of Kāंची; which seems to be an allusion to the ejection of the Pallavas from the Vengi country by the Chalukyas.

*Narasimha* § or *Narasimha Pota Varma* || (p. 301) must be the Pallava king who, about 620, fell at Bhimes'a grāma in a battle with the Gaṅga king (but at that time commander-in-chief) *Sri Vallabha*, and was trodden to death by the elephants (p. 285). He it is who is described (p. 301) as having made (or created) a remarkable collection of statues in stone consisting of *Rāja Simhaśvara* and other *deva kula*, which, as there is no god of that name, I suppose to refer to deified members of the royal family, and perhaps to the Chalukya named *Rāja Simha* who married a Pallava princess as before stated. *Jayateśvara Pota Rāja* or *Pota Varma*, appears¶ as the name of the Pallava monarch defeated by the Chalukya king *Vikramāditya I* (660—681), who, with reference to this victory and one over the *Mahārāṭi* king, claims to be the real *Sri Vallabha* and the real *Rāja Malla*\*\*, both Gaṅga titles referring to the victory gained at Bhimes'a by the king bearing the former name. The idea seems to be, that as the Pallava was killed in that battle—and came by his death, perhaps accidentally, by falling under the elephants, it may be of his own side, which charged over him—he could not be considered as conquered. But *Vikramāditya* actually defeated the king, "who had never before bowed to any other man", and made him kiss his feet with his crown. Hence he was more the favourite (*Vallabha*) of fortune (*Sri*). The claim to be *Rāja Malla* need not necessarily imply that the *Mahāmalla* line continued in power till this

\* See. Pag. 59, 120.

† *Ind. Ant.* V, 72.

‡ *Pota Varma* is doubtless a corruption of *Buddha Varma*. But there is a local god named

*Pota*. C. P. Brown says (*Tel. Dict.*) "he is a rustic god, like Pan, worshipped (chiefly by herdsmen) throughout the Telugu, Kannada, and Maratha countries; after him many men are named. His wives, after whom some women are named, are called *Gaṅgama* and *Palaṅkama* or *Palaṅkama*. These answer to *Punch* and *July*."

In Mysore, *Potappi* is represented as 'a man with a sword in one hand and a buffalo's head in the other. His figure is invariably placed in temples of *Umarā Rāya*, the chief object of worship among the *Tigdar*, a class of cultivators from the Tamil country.

¶ *Ind. Ant.* VI, 72.

\*\* See. Pag. 127.

† *Id.* 54, 124, 224.

§ *Id.* VI, 72.



period; which, though just possible, is hardly probable: it is sufficient if he conquered the Pallavas who had but recently conquered the Mahāmallas, to constitute him Rāja Malla, and the verbal resemblance to the Ganga title gives occasion for a side thrust at them too beyond what is contained in claiming to be the true S'ri Vallabha.

Trairāja Pallava, which does not seem to be a name, is the king defeated (p. 237, 241) by the Chalukya king Vinayāditya (681—695). Nandi Pota Varma is explicitly stated (p. 300) to be the name of the Pallava king who was slain in battle in the Udāka province by the Chalukya king Vikramāditya II (733—747), when all the royal insignia fell into the hands of the conqueror, who made a triumphal entry into Kānchi, but refraining from plundering the city, commemorated his entry by causing the statues before mentioned to be gilded; while his queen Loka Mahādevi caused a temple to be erected\* at Paṭṭaḍkal to celebrate the victory. In about 745 the Chalukya prince Kirtti Varma, then Yuva rāja, attacked a Pallava king (p. 301) whose name is not given, and forcing him to take refuge in a hill fort, plundered him of all his treasures and scattered his troops: while in 777 a grand-daughter of the Pallava king, and therefore perhaps this one, is the wife of the king of Nīrgunda in the Chitaldroog District (p. 298).

About 760 the Rājta king Dhruva or Nirupama claims† to have conquered a Pallava king. As a Pallava inscription of 768, at Gūlgūnpode near Srinivāpur where the Mahāvali stones were found, gives the king's name as Nolaṃba, he may be the one. It is some confirmation of this that the name Nirupama occurs in a mutilated Pallava inscription on the Rāmalingesvara temple at Avani, in which the Pallava king's name is Nolaṃbādhirāja, with the *apandhya* or cognomen *dhava duggan ahitara jagannam*. It would appear that his wife was a Kādamba princess, and named Devāmbikā. There is also an inscription of Nolaṃbādhirāja at Nandi (p. 212). The next Rājta king, Govinda or Prabhūta Varsha, also defeats a Pallava king about 790 or 800.‡ Now, according to Wilson, the king of Kānchi in 788 was Hemasītala, whom he describes as the last Buddhist monarch of that place. Akalanka, a Jain from S'ravaga Belgna, disputed in his presence with the Buddhists, who were defeated, and banished to Kandly in Ceylon. The same Rājta king, Govinda,

\* *Ind. Ant.* VI. 85. She was a Hailaya princess, 61.

† *id.* 92.

‡ *id.* 71.



Three dates then follow without any names. The two first are clearly expressed in words, in Hale Kannaṇa, according to the *S'aka nripa lila*, and are cut on two long narrow stones at Betmangala, which are now enclosed in a small temple and worshipped as gods under the name of Gangamma. They are completely smeared with saffron and dotted over with vermilion spots: the usual offerings of flowers, &c., are placed on the heads of the stones and at foot. Both are very brief, and record some grants apparently by Kadamba princesses. From the locality, and comparison with the one above mentioned, I consider them Pallava. The date 988 is that of one of the two mutilated rock-inscriptions at Malkalura. A more careful examination than I had leisure at the time to make, now some years ago, may clearly identify them with the Pallavas.

There seems reason to believe that about this period, the Cholas, having upset the Ganga kingdom, overran the Pallava possessions in the north-east of Mysore and then supplanted the Eastern Chalukyas at Vengi. But the Western Chalukyas must have recovered the present Chitaldroog District, which was formed into the province of the Nolambavāḷi Thirty-two Thousand, and placed under the prince Vijayāditya, who was also viceroy of Vengi (as will appear further on under the Chalukyas). About 1050 we have (p. 327) a Shīra Gambhīra Nolamba, who distinguished himself in the army of the Chālukya king A'hava Malla and received the titles *Vira-tala-prahāri* and *Dodḍanka*. His son was A'hū Malla. About 1070 we have a Pallava made to pay tribute to the Chālukya king Bhuvanaika Malla by his general Udayāditya of the Ganga family (p. 143). In 1079 we have (p. 396) the Chālukya prince Jaya Simha, the brother of Vikrama, calling himself a prince of the Pallava line, and it seems to follow that his mother must have been a Pallava princess. In 1081 we find mention of a Pallava subordinate to the Chālukya king Vikramārka. About 1120 we have (p. 331) the Hoysala king Vishnu Varadhana defeating a Pallava, whose name appears to be Nara-simha Varma; and taking Kāंची. And lastly, the Chālukya king Jagadeka Malla (1138—1150) boasts (p. 58) to have driven the Pallavas from their kingdom, which he added to his own dominions, thus terminating the continual rivalry and contests of seven centuries. It would appear (pp. 8, 52) that this victory was achieved by his general Vijaya Pāṇḍya Deva of Uchāgi, who was in consequence granted the title 'lord of Kāंचीpura'; and he calls himself 'defeater of the designs of Rājiga Chola', who will be noticed in connection with the Chālukyas. I have not met with any further reference to the line.\*

\* It appears that a Pallava is said to have been conquered in 1223 by the Tālava king Singham Deva of Deṅgiṇi. *Ibid. Ant.*



*Chalukyas*.—The memorials of this powerful line are perhaps more abundant, exact and varied than those of any line of sovereigns in the south. Their first appearance south of the Narmadā was in the 4th century, previous to which they are said (p. 149) to have had 59 predecessors on the throne of Ayodhya (Oudh). On entering the Dekhan they encountered the Kalachuryas, the Rattas, the Kadambas, and the Pallavas. The three first were reduced to the condition of feudatories; the Pallavas however drove off the invader, who was slain, but his successor defeated them and then formed with them an alliance cemented by a marriage with a Pallava princess. The Chalukya capital was established at Kalyāna, still known by that name, situated in Bidar in the Nizam's dominions, about a hundred miles west of Haidarabad; their country was called Kuntala des'a and Karnaṭa des'a.

At the commencement of the 7th century the Chalukyas separated into two branches, of which the Eastern Chalukyas made Vengi, taken from the Pallavas, their capital: the Western Chalukyas, with whom chiefly Mysore is concerned, continued to rule from Kalyāna. From the name of the founder of this branch they were called the Satyāśraya-kula. In the 8th century the Rattas appear to have regained an ascendancy, and the Chalukya power was for some time obscured: but at the end of the 10th century their authority was restored, and they reigned with increased glory to the end of the 12th, when they were subverted by the Kalachuryas.

The Chālukyas were of the Soma vamsa or lunar line, and the Mānavyasa gotra. They claim to be the sons of Harita, nourished by the *Sapta mātṛiḥ*, or seven mothers. The bear was the principal emblem on their siget, obtained from Bhogarān Nārāyaṇa (Viṣṇu); but their insignia included a peacock fan, an *ambusa* or elephant goad, a golden sceptre, and other symbols. The titles on their inscriptions, which are very numerous in Mysore, especially in the Nagar Division, are nearly invariably as follows—*Samasta-bhuvanās'raya*, *S'ri-prāhla-vallabha*, *Mohirājādhirājā*, *Parames'vara*, *Parama-bhaṭṭāraka*, *Satyāśraya-kula-tūlaka*, *Chālukyābharaya*.

Although the above details are very circumstantial, the account of the origin of the Chalukyas is evidently parādic\*, and the real source from which they sprang is far from clear. Moreover, while on the one hand the name Chalukya bears a suggestive resemblance to the Greek name Selenkeia, on the other

\* They are stated (p. 68) to have miraculously sprung from the moisture or water in the hollow palm (*chuluka*, *chulaka*) of Harita's hand; see also p. 153. According to another account (*Ind. Ant.* VI, 74), from a libation to the gods poured from his *chulka*, *chulaka* or *chulaka* by Harit, who was five inches of hair on his head, that is, he was a Brahmacari or bachelor student.

hand it will be seen (p. xl) that the title to be descendants of Harita or Hārīti, nourished by the seven mothers, and of the Mānavya gotra, may have been adopted from the Kādambas, on their being subdued; while as to the 59 previous kings, who are said to have occupied the throne of Ayodhya, not a single trace has been discovered. May not the Chalukyan kings have been of Seleukeian or Seleucidan origin; and the prolonged struggles between them and the Pallavas,\* supposing these to be of Parthian connection, have been but a continuation of the contests between Seleucids and Arsacids, transferred from the banks of the Tigris and Euphrates to those of the Krishna and the Palar?

The succession of the earlier Chalukya kings, down to the commencement of the 7th century, when the family separated into two branches, has not been very decidedly made out. The following seems to be the probable order:—

	A. D.		A. D.
Jaya Simha, Vijayashila.		Pulakesi, Raja Vikrama	489
Rāja Simha, Raja Rāja.		Kirti Varmma	
Buddha Varmma, Vira Naganaba.	444	Mangales'a, Mangales'ara	566—575
Vijaya Varmma, Vijaya Rāja	472		

Jaya Simha is said to have defeated and destroyed Krishna the Ratta Raja. He himself, however, was slain in an encounter with Trilochana Pallava. His queen, then pregnant, fled and took refuge with a Brahman called Vishnu Somayāji, in whose house she gave birth to Rāja Simha or Rāja Rāja. On growing up to man's estate he renewed the contest with the Pallavas, in which he was finally successful, and married a princess of that race.† The memory of this Rāja Simha it was, I have conjectured, that was preserved in the statue bearing that name erected by the Pallava king (p. 301). His son was Buddha Varmma, a name evidently Pallava in its associations: with it, therefore, I connect Vira Naganaba, a name also clearly connected with the Pallavas (p. 306), and assign them to the date of the grant No. 158, which date may not be inaccurate, though, as it is, the grant is of a much later period; this will be shewn further on. Vijaya Varmma was Buddha Varmma's son.‡

Pulakesi or Paulakes'i was the most powerful of the early kings and performed the horse sacrifice. He appears as the lord of Vatsīpīnagara or Bādāmi§. His second name was Raja Vikrama (p. 298). His date is taken from a grant in the British Museum. His son was Kirti Varmma, who was the conqueror of the Kādambas (p. 299). Mangales'a, his younger brother, subdued

\* An expression used of the Pallavas in a Chalukya grant (p. 300), describing them as "by nature hostile" (*prakṛty-amiṭra*), seems to imply something mutually hostile in their origin.

† *Mad. J. L. & S.* IV, 75.

‡ *Ind. Ant.* VII, 249.

§ cf. V. 69. The date of this inscription is singular, being given as 3730 from the war of the Etarata, 3550 of the Kali yuga, and 506 of the Śaka era.

the Kalachuryas. He attempted to establish his own son in the succession, but Satyās'raya, the elder son of Kiriti Varanma, obtained the throne, about 535. About 20 years later, or 605, his younger brother Vishnu Varddhana, surnamed Kubja, crooked or hunch-backed, captured the city of Vengi from the Pallavas. From this time the family separated into two branches: the Western Chālukyas continuing to rule from Kalyāṇa to the end of the 12th century, while the Eastern Chālukyas remained in power in the Rājamahendri country till the beginning of the 11th century.

The following is the succession of kings in the western line, as confirmed by numerous grants:—

A. D.		A. D.	
Satyās'raya, Pulikeśi	? 535 to 634	Taḷapa, Taḷa, Nāramādī Taḷa	973—997
Ambara, Amara		Satyās'raya, Satīnamata, Iḍi, Ilhujanga, A'hava	
Aḷitya Varanma		Maḷa	997—1008
Vikramāditya	? 658—681	Vikramāditya, Vikha Vikrama, or Nāramādī	1008—1015
Vinayāditya, Yādūla Maḷa	681—695	Jaya Śiṇḍa or Jagadeka Maḷa	1015—1040
Vijayāditya	695—733	Somes'vara, Trailokya Maḷa, or A'hava Maḷa	1040—1076
Vikramāditya	733—747	Somes'vara, Soma, Śiḷaka Maḷa, Triloharṇa	
Kiriti Varanma	747—758	Maḷa	1076—1127
Kiriti Varanma	758—844	Perama, or Jagadeka Maḷa	1127—1133
Taḷapa		Taḷapa, Nāramādī Taḷa, Nāramādī Taḷapa, or	1133—1150
Elhama Rāja		Trailokya Maḷa	1150—1162
Ayyapa, Ayya		Somes'vara or Triloharṇa Maḷa	1162—1189
Vijayāditya, Vijitāditya			

Satyās'raya or Pulikeśi II, was a great conqueror and subdued all the neighbouring nations. He is said (p. 299) to have gained victories on simply riding forth alone, mounted on his splendid charger Chitrakānta. His greatest victory was over Harsha Varddhana, king of Kanauj, and the most powerful monarch in Northern India (pp. 286, 299). By this conquest Satyās'raya obtained the title of Parames'vara or supreme lord, ever after borne by the Chālukyas. Of his son Ambara there is a memorial in the grant No. 159 (p. 286). Vikramāditya I. was successful in war against Pāṇḍya, Chola, Kerala and Kalahra\* (p. 299) but his greatest achievement was his capture of Kāंची (pp. 237, 241) and forcing the Pallava king 'who had never bowed to any other man' (pp. 237, 241, 299) to kiss his feet with his crown. Vinayāditya, his son, captured and destroyed the army of Trairājya Pallava, the king of Kāंची (pp. 237, 299), was served by the Pallava, Kalahra, Kerala, Bahaya, Yila, Malava, Chola, and Pāṇḍya kings, as well as by A'lava Ganga (p. 237); and levying tribute from the rulers of Kavera, Pāraṇka, Simhala and other islands,† churned all

\* Perhaps the Kalahuriyas or Kalachuriyas.

† Simhala is Ceylon. Kavera may be some island in the Eāvēri, as Kavaranga, Sivamangalam or Seringapatam; Pāraṇka, a name of Persia, introduced between the two, is difficult to explain, unless indeed the Pallavas, retaining some tradition of a Persian origin, may have given the name to an island in the south.



the kings of the north and gained possession of the Pāli dhvaja\* (p. 299). His son Vijayāditya completed the conquests of the two preceding reigns, both in the south and the north, and in addition to the Pāli flag, gained the Gaṅgā and Yamunā flags (p. 300). His son Vikramāditya II. gained an important victory in the Uḍḍaka province over the Pallava king Nandi Pata Varma, whom he slew in battle, and capturing all the royal insignia, made a triumphal entry into the capital city Kānchi, which he refrained from plundering, and ordered the remarkable statues he found in the royal palace to be gilded (p. 300, 301). He then, after withering up Pāṇḍya, Chola, Kerala, Kalabhra and other kings, took up his residence at Jayamambha, situated on the shore of the southern ocean, called the Rolling Ocean (*ghūṛṇamāndrā*). Kirtti Varma II, his son, while yet Yuva Rāja under his father, obtained permission to make an expedition against the Pallava king, whom he drove to take refuge in a hill fort, and dispersing his army, plundered his treasures (p. 301).

But the Chālukyas were now to suffer a reverse, and their glory under Kirtti Varma III was obscured by the ascendancy of the Rāttas:† the proof

\* What this flag was is not clear. Pāli is the name of the language of Magadha, the sacred language of the Buddhists.

† The Rāttas, Rājhor or Rāshtra kūṭa family of kings "rose to power in the Dekhan about the middle of the 8th century, and for the space of two centuries obscured and almost took the place of its older rival the Chālukya race of Kalyāṇa. During the time of its prosperity, it extended its rule not only over the Dekhan proper but over the Konkan, a portion of Gujarat, and Central India up to the Vindhya. Its power sank again towards the close of the 10th century, when the Chālukyas, under Tailapa of Kalyāṇa and his successors, regained their ancient position. But even after that period we find Rāshtra kūṭa states at Devagiri, at Belgaum, &c., in the Dekhan, in Central India, and even as far north as Kanpur, some of which played a considerable part during the last period of Hindu rule, and branches of which flourish even in the present day." (*Ind. Ant.* VI, 59).

The following is the list of Rāttas kings:—

	A. D.		A. D.
Gorinda	662	Amoghavarsha	810
Karin	685	Akhavarsha	810
Indra	710	Jagadrala	815
Dantidurga, Danti Varman, Prithvi		Indra Kripa	
Vallabha, Khatavalka	725—753	Amoghavarsha	
Krishna, Vallabha	753	Gorinda Rāja	
Gorinda, do	753	Hodilga	
Dhruva, Dhruva, Nirupatna, Koli		Krishna Rāja	
Vallabha, Udayavarsha	770	Khatika, Khatilga	
Gorinda, Jagadanga, Jagadrala,		Kakkala, Karkura	873
Prithvi Vallabha, Sri Vallabha,			
Prabhāvarsha	785—810		

Dantidurga subdued a prince named Vallabha, and obtained the title Rājāśhrīrāja Paramasāgara. His successor Krishna humbled the Chālukyas. Dhruva subdued the Pallavas and made a prisoner of the Gaṅga king, whose family had never been conquered before. Gorinda III was the most eminent of the dynasty. He released Gaṅga, whom his father had imprisoned, from his long and painful captivity, but had again to reduce and imprison him; he also went to the Tungabhadra and again subdued the Pallavas; he also ordered the lord of Vengi (the Eastern Chālukya king) to build him a fort, which was done apparently at Mānricheta (now Malkhed, in the Nizam's dominions), which, under the next king, became the capital. *Ind. Ant.* VI. 59—72; *J. As. Br. R. A. S.*

of this in 804 has already been given (p. lvii). Of the next three kings, it is considered, as previously stated, that Taila and Ayyapa correspond with those of that name in No. 113 (p. 209). But fuller particulars, as already described (p. lix), are contained in the Rudra Deva inscription.\* There the Kakatiya king Proli Deva is said to have in an instant bound down Tailapa, the head ornament of the Chālukyas, but on being pleased with his faithfulness as speedily released him; he dealt in the same way with Govinda, and gave the kingdom (*i.e.* Taila's kingdom, as it is called in the Begur inscription, which had come under the power of Govinda the Rājā) to king Erha. Then (v. 18) "from sheer fright of the valorous king Śrī Rudra Deva (Proli's son), king Tailapa was afflicted with diarrhoea and became emaciated. And although this resulted in death, Bhīma ventured to succeed to the fleeting royal dignity." And (v. 20) this "Bhīma, the vilest of kings, a brute among men, the husband of his step-mother, who killed an eminent brother at dinner, intent upon attempts at swallowing the skies, ascended the point of the great peak of the mountain of pride, and incensed by envy, ventured to defy the terrible Śrī Rudra Deva." The latter went against him, burnt the suburbs of Chodādāya (or Bodādāya) and forced Bhīma, with all the Rājās like him living between Kāंची mandala and the Vindhya, to submit. Ayyapa, according to the Begur inscription (p. 209) seems to have attempted to attack Bīra Mahendra, whom I conjecture, for reasons already given, to be the Pallava king; but was defeated, probably at Begūr, or Bevūr as it is written on the stone, by Irugange Nāgatta, an officer under Ereyappa, and slain; his daughter (as represented in the sculpture) being taken prisoner. She, according to the Gori-bidnār inscription mentioned p. xiv apparently became the prize of the Pallava monarch.

The Chālukyas, thus thoroughly beaten and disgraced, had no resource but to flee from their kingdom. The representative of the line, Jaya Simha, perhaps a second name of Vijayāditya's, fled to Anhalvara in Gujarat, the court of Bhoja Raja, the last of the Chawuras or Sauras. There his son Modraj married the daughter of Bhoja Rāja, and in 931 succeeded the latter on the throne, the Salic law being set aside in his favour. He ruled at Anhalvara for the space of 53 years, and his descendants occupied the throne of that country with great glory till 1145.

Meanwhile Tailapa defeated the Rājās (p. 149) in the person of the Rājā king Kakkalaṭṭ, and retrieved the Chālukya fortunes. He ascended the throne

\* *J. Ea. Dr. R. A. S. I.* 43.

† *Ind. Ant.* VI, 63.

at Kalyāna in 973, and transmitted to his posterity a kingdom which increased in splendour and prosperity under each succeeding reign for nearly two hundred years. The Cholas, who, taking advantage of the late collapse of the Chālukya power, had pressed northwards, brought the Ganga kingdom to an end, and overrun much of Mysore, were now the chief opponents of the Chālukyas: and Tailapa is described (p. 149) as full of desire to fight with the Chola Rāja, and as being a destroying fire to the Cholas. In fact the tide of Chola conquest seems to have been thus turned aside to the eastwards, and accordingly we find the Eastern Chālukya king Vimalāditya forced into a matrimonial alliance with the Cholas, with the result that his kingdom passed in 1023 to Rājendra Chola or Rājarija Chola, said to be his son.\*

To Tailapa and his wife Jakabbe was born Satyās'raya, who succeeded him and married Amlikā Devi. Their sons were Vikrama and Das'a Varma (p. 87). The former, dying without issue, was succeeded by his nephew Jaya Simha, the son of Das'a Varma and Bhāgavati Devi. Jaya Simha or Jagadeka Malla is said (p. 149) to be a lion to Rājendra Chola, and appears to have gained some advantages over them which led to a formidable invasion by the Cholas in the reign of his son Somes'vara. They burnt Polikara nagara, the modern Lakmes'var, and destroyed its famous Jain temples erected by Parmadi Ganga. But Somes'vara, having the titles Trailokya Malla and A'hava Malla, inflicted a signal defeat upon the enemy, and the Chola king would appear to have been killed. Somes'vara, on returning from the pursuit and defeat of the Cholas, halted at Pulijappaṭṭana or Poliyar-paṭṭa (the modern Huliyaṛ in Chitaldroog District) and made a grant of Sivanur (now Sāvanur) to Nāga Deva his chief general and minister, in 1059. Somes'vara's son, named Vishnu Variddhava or Vijayāditya, who calls himself (p. 19) the Vengi man/ales'vara and the punisher of Ayyana (? his uncle: there is a similar reference to Ayyana at p. 327.) was in 1066 ruling the Nolambavāḍi Thirty-two Thousand (which seems

\* For convenience of reference it is desirable here to give the succession of the Eastern Chālukyas.

	Reigned		Reigned
Kulaja Vishnu Variddhava ...	18 years.	Gorideka Vijayāditya	... 44 years.
Jaya Simha Vallabha ...	33 "	Chāluḥya Riddan ...	... 30 "
Indra Rāja ...	...	Kellebhigavala Vijayāditya	... 6 months.
Bhāmanahva, Vishnu Variddhava	0 "	Aṭṭana Rāja ...	... 7 years.
Bhagya Rāja ...	25 "	Tāḍapa, Tāḍapa (conquer)	... 1 month.
Jaya Simha Vallabha ...	13 "	Vikramāditya ...	... 11 months.
Kakkū, Kakkū ...	8 months.	Yaduba Malla (conquer)	... 7 years.
Vishnu Variddhava ...	37 years.	Rāja Riddan ...	... 12 "
Sakti Varma, Vijayāditya.	19 "	Aṭṭana Rāja ...	... 3 (945)
Vishnu Variddhava ...	30 "	Dinārnava ...	... 25 "
Vijayāditya, Narendra Mṛigaṛāja	42 "	Sakti Varma ...	... 12 "
Kali Vishnu Variddhava	11 "	Vimalāditya ...	... 7 (to 1023 A. D.)



to be the earliest mention of the province by this name). Meanwhile Rājendra Chola, before mentioned, who ruled 41 years or till 1064, we are told\* "was succeeded by his son Vikrama Deva surnamed Kulottunga Chola. On the death (which, from what follows, must have been in 1077) of his uncle Vijayāditya, who had been viceroy of Vengi-desā, the king deputed his son Rājārāja to assume the office; but after holding it for one year, 1078, he resigned it in favor of his younger brother Virā Deva Chola, who assumed the title of Kulottunga Chola. His grants are found in great numbers from 1079 up to 1135." It seems to me clear that A'hava Malla must have formed an alliance with the Pallavas against the Cholas, and married a Pallava princess: that he recovered the north east of Mysore, which had belonged to the Pallavas but was at this time overrun by the Cholas, and formed the new province of Nolambavāṇi—whose name connects it with the Pallavas,—as a barrier against Chola encroachments on the Western Chālukya dominions.

To continue our history. Binuvamika Malla was apparently a weak prince and did not long retain possession of the crown. But he had a powerful minister and general in Udayāditya of the Gaṅga family (p. 144). His title of *Munc Verggaḍe Dandandaka*, corresponding to Lord High Chamberlain, is deserving of notice as indicating the growth of luxury at the Chālukya court, which will be remarked on again. Udayāditya, it is said (p. 164), defeated before 1071 a secret conspiracy against the throne and against the guru, and seizing the property and jewel-laden women of the conspirators, handed them over to his emperor. By 1075 we find him (p. 142), after many victories, raised to the dignity of viceroy of the Banavase province and other districts, and in the enjoyment of regal honours.

Vikrama in 1076 expelled his brother, seized the throne, and became the most powerful of the Chālukya monarchs, uniting (p. 57) the qualities of the sixteen preceding kings, that is, up to his namesake Vikramāditya I. He set aside † the ancient era of Śālivāhaṇa, and from his accession established the Chālukya Vikrama era, which continued in use as long as the Chālukyas were in power. Many interesting particulars regarding him are contained in Bilhana's *Vikramāṅka Deva Charita*‡.

Previous to his accession to the throne he had gained so many important victories, chiefly against the Cholas and other powers south of the Tungabhadra, that his brother, moved by jealousy, sent forces into the Banavasi country

\* Sir Walter Elliot, *Mad. J. L. and S.* 511.

† Literally rubbed it out, as figures are swept out of the sand by school boys.

‡ Edited, with an introduction, by Dr. G. Bühler, Bombay.

(the Shimoga District) to seize him; but Vikrama destroyed them. He seems however to have taken the precaution of strengthening himself by alliances. For he married his daughter to Jayakesi, king of the Kadambas, whose capital was then at Goa; and formed a friendship with his former enemy the Chola Rāja, which was cemented by his marriage with the Chola princess. The Chola king died soon after, and his kingdom was thrown into a state of anarchy. On hearing this, Vikrama, who was still tarrying on the Tungabhadra, at once started for the south, in order to place his wife's brother on the throne. He entered Kānchi and put down the rebels there; then destroyed the enemy throughout Gangakunja, (no doubt the same as Gangavāṇi); and re-established the Chola power.

But not long after his return, he learned that his brother-in-law had lost his life in a fresh rebellion, and that Rājiga, the lord of Vengi, had taken possession of the throne of Kānchi. Vikrama at once prepared to march himself against the usurper; but the latter opened negotiations with Somes'vara at Kalyāṇa, who, thinking a favourable opportunity had offered itself for the destruction of his hated brother, eagerly entered into alliance. He followed so closely on Vikrama's march to the south, that when the latter came up with Rājiga's army, Somes'vara's forces were encamped not far off in his rear. A terrible battle ensued, in which victory declared for Vikrama: Rājiga fled, and Somes'vara was taken prisoner. This was in 1076.

Vikrama placed his younger brother Jaya Simha in the government of Banavase and repaired to Kalyāṇa. He there heard that a *ayagamevara* was proclaimed for Chandrulekha or Chandala Devi, daughter of the Silahara prince of Karahāṇa, and possessed of marvellous beauty. He also ascertained that the lady on hearing of his valiant exploits had fallen in love with him, and therefore hastened to the festival, where he was chosen as the bridegroom from among the assembled princes of Ayodhya, Chedi, Kanyakubja, Kalinjara, Malava, Gurjara, &c., who, though filled with anger at the result, were restrained from violence through fear of the great Chālukya.

Next year his brother Jaya Simha rebelled, and collecting a large army advanced to the Krishna. Vikrama being forced in self defence to take the field against him, a battle was fought, in which Jaya Simha was defeated and taken prisoner. The remainder of Vikrama's reign seems to have been peaceful, with the exception of an expedition in 1081 against Kānchi and the Pallavas, and one north of the Narmada in 1083. But towards the close he was invaded by the Hoyasā Ballala king, who was driven back by his general Achyugi Deva.

In the present volume an account of Vikrama's conquests will be found at pp. 129, 175, 14 and 86. In 1077 he appears as residing at Tagiri (pp. 129, 163), perhaps the modern Daulatabad. In this year, on his son's birthday,\* he makes a grant (p. 131) to the Chālukya Ganga Permanaḍi Jimśaya at Holigimve. His governor of Banavase and associated districts at this time was Barmina Deva (pp. 130, 163, 18). In 1079 his younger brother Jaya Simha, who before long rebelled against him, was viceroy of Banavase (p. 206), with the titles Śrīmat Trayalokya Malla Vira Nejaṃba Pallava Permanaḍi Jaya Simha Deva. Moreover, though styling himself head jewel of the Chālukyas, he also claims to be prince of the world-renowned Pallava race. Perhaps his father A'hava Malla's queen was a Pallava princess. If so, Vikrama himself must have borne the same relationship to them. Before the next year must have occurred Jaya Simha's rebellion and defeat, for we then find (p. 166) Vikrama's chief minister Anantapāla appointing Govindarasa to rule the Banavase province, while (p. 135) Gundamarasa, a Mahe Verggaḍe Daṇḍanāyaka, had the management of the taxes and duties. In 1094 the Hoysala king appears (p. 326) as subordinate to Vikrama. In 1096 a general named Kālidāsa is named (p. 170) as gaining great distinction against the Lāla, Magadha, Nepāla, Pañchāla and Pāṇḍya kings.

The luxury of the court continued to increase with the growth of its power and wealth, and in 1028 we find (p. 108) Bivanayya, a great minister and (?) senior Lāla-Kannada ambassador, bearing among his titles, besides Palace Chamberlain, officer over the female apartments, and president of the concubines! Perhaps he was an eunuch. He causes Padmanābhayya to be appointed governor of Banavase. In 1102 Govinda appears (pp. 78, 127) still as a dependent of Anantapāla's, in charge of the taxes of Mīṇvalli. In 1103 he is again (p. 140) governor of Banavase. Anantapāla has by this time received a title as Bānasa Verggaḍe Daṇḍanāyaka, lord high chief of the kitchen! In 1107 he is (p. 200) Bānasa Mahe Verggaḍe and Govinda still at Banavase. In 1108 we have (p. 16) Achchupa Nāyaka appointed by him governor of Nolaṃbāvaḷ. In 1112, Govinda, still ruling Banavase under the orders of Anantapāla (p. 85), makes a gift at the request of Kāma Deva, with the title Tribhuvana Malla, of the Pāṇḍya line, said to be the ruler of Konkana and Haiva. In 1114 Anantapāla is still in power (p. 177), with Govinda under him, who has now the title of Mahe Verggaḍe Daṇḍanāyaka and claims to have

\* The 22nd December 1077: this must have been Somva who succeeded him, and the offspring of his bride was at the wedding ceremony already mentioned. There is a lively description of his childhood at p. 82.



washed away the stain of the ignorance of the other generals who commanded in the palace of the king Vikramārka.\* In 1115 he appears (p. 185) as making war in the south, and neither his name nor Anantapāla's occurs after this. But in 1121 we find (p. 15) a Pāndya Deva, perhaps Vira Pāndya, with the title Tribhuvana Malla, ruling Nolambavāṭi. He also bears the title lord of Kāñchipura, which would indicate some victory gained over that city; and a succession of these Pāndyas continued to rule Nolambavāṭi for a considerable time from Uchelangi durga, the district around which is even called the Pāndya manjāla.\* Vira Pāndya is said (p. 70) to have plucked off the crown of Paundya on the field of battle, while Vijaya Pāndya is described (pp. 8, 52) as defearer of the designs of Rājya Chola.

Soma, called Bhūloka Malla or Tribhuvana Malla, Vikrama's son, succeeded in 1127 to a kingdom powerful and prosperous on every hand (p. 88). To him all kings applied the name Sarvajña mahāpāla (p. 68). In 1138 we find (p. 329) Vinayāditya of the Hoysala line in subordination to him, ruling the centre and west of the present Mysore; while in 1142 Vira Pāndya Deva appears (p. 9) as the governor of Nolambavāṭi. Jagadeka Malla, it is said (p. 58), ruled over the Pallava kingdom, from which he had driven the king; thus bringing to an end the long succession of alternate hostilities and alliances between the Pallavas and Chalukyas from the very time when the latter first appeared in the Dekhan in the 4th century. In 1149 we have an account (p. 97) of the Śāntara kings of Hombucha or Huncha (Paṭṭi Pombuchchapura), in the Nagar country, who were feudatory to him. At that time Jagadeva, with the title Tribhuvana Malla, appears as ruling in the place called Setu

\* The origin of these Pāndyas, who are found ruling the same district to the beginning of the 13th century, when they were subdued by Vira Ballala (p. 254), is related at p. 60. They claim to be Yādavas, and the following is the succession as gathered from that and other notices of them in this volume.

Aditya Deva	...	Pāndya Rājā (m. Sāvāla Devi,) whose sons were	...	...
Pāndya Rājā	...	Pāndya Deva	...	...
Chedi Rājā	...	Vira Pāndya Deva, Tribhuvana Malla,	...	...
Dampala	...	(m. Ganga Devi, Vijaya Devi,) and	...	1121 to 1147
Vira Pāndya	...	Kāma Deva, Nimbakka Malla	...	...
Dampala	...	Jadga (son of Pāndya Deva)	...	...
Karcha	...	Telsetra (son of Vira Pāndya Deva)	...	...
		Vijaya Pāndya Deva (son of Kāma Deva)	...	1151 to 1171
		Pāndya Deva	...	1190

(I think in Canara)\*. He is mentioned among the kings overcame by Vishnu Varddhana of the Hoysala line (p. 263).

Under Narmaji Taila, having the title of Trailokya Malla, the Chálukya dynasty, which had reached its zenith under the last Vikramáditya, began rapidly to decline. A powerful noble named Bijjala, of the Kalachurya race, had been appointed general of the Chálukya armies, and the influence which he thereby obtained he turned against his sovereign, and expelled him from the throne. This event occurred in 1157. The Chálukya king retired south and maintained himself in the Banavase country. The religious feuds which raged at Kalyána in connection with the establishment of the Lingáyat creed kept the hands of the Kalachuryas fully occupied. The Chálukya influence therefore was not extinguished, and Somes'vara, the last of his race, succeeded to the fallen fortunes of his house in 1182. What ultimately became of him does not appear, but the Hoysala Ballájas of Dorasamundra from the south and the Yádevas of Davagiri from the north, soon closed in upon the disputed dominions; and the great and powerful Chálukya name disappears from history as that of a dominant power, though certain descendants of the line appear to have ruled in some parts of the Konkan till the middle of the 13th century.

\* The following is the account, as given in this place, of the Sántara kings, who were Jains:—

Sántara, Sántares'vara, several kings of this name.

Kámasa.

Singí Deva.

Taila.

Kána (or Bijjala Deva). Her sister Pattila Dairi was m. to Vijayáditya Deva of the Kadamba family, whose son was Jayaketi).

Jagadeva, Jagaditeva, Tribhuvana Malla

Singí Deva, his brother.

Baimarasa, his son.

1140

But the kingdom of Hombacha was established soon after the subjection of the Kadambas by the Chálukyas in the 5th century. Jinadatta Ráya, its founder, was of the solar line, and his descendants claim to be of the Ugra race, lords of the northern Malhars (*Gazetteer of Coorg*, 26). The latter would make them of common origin with the Pándyas of Malhars in the south. Jinadatta ruled the country as far as Kalua (Kolar District) and the capital of the kingdom was subsequently removed to Siola or Siangali on the Manjuralat frontier, and later on to Károla in S. Canara, Leutenants being appointed to Bákur, Bangáli, Málja Bédare and Muli (see *Gazetteer of Mysore*, II, 374). The rulers of Siangali are expressly called Pándyas (p. 83). The Károla rulers had the general name of Baimara Wesleyar and continued in power to the 16th century.

The first of the Hombcha kings who took the name of Sántara or Sántara would appear to have been Varasana or Barasana, born in 625 and ruling in 677. He was succeeded by his brother Víkrasana Sántana, and then followed Víra or Bira Sántana.

And here it becomes necessary to notice more particularly the professedly Chālukya grant of Vīra Nṛpaṃba, No. 158, and to show its connection with the alleged Pāṇḍava grants of Janamejaya Nos. 130, 133, and 139, with the view of establishing their real dates. The best known of these is the Gauj agrahāra inscription, No. 130, which has been the subject of much controversy. It was first brought to notice by Colonel Mackenzie about 1801 and examined by Colebrooke (*As. Res.* IX, 446), who denounced it as unauthentic, and declared that the astronomical data in it would not bear the test of a critical examination. These data, as interpreted by Colebrooke, were given by Colonel Ellis to Sir G. B. Airy, the Astronomer Royal, who therefrom calculated that the eclipse mentioned in the grant occurred on Sunday the 7th of April 1521 (*J. Ro. Br. R. A. S.* X, 81). On this high authority it was concluded that the grant was a forgery of the time of the Vijayanagar kings in the 16th century.

Of these grants by Janamejaya, the one at the Bhīmankatte math, No. 139, is dated in the year 59 of the Yuddhisṭhira era, which would be 8012 B. C. The three others, belonging respectively to the Gauj agrahāra, No. 130, the Kuppagāḍe agrahāra, No. 133, and the Begur agrahāra (not in this collection), all correspond in their contents and date, which is not referred to any era, and profess to have been granted at the sarpa yāga to the officiating Brahmans. But they also correspond in the descriptive portion with No. 158, which is dated in 366 of the Śaka era, only that this grant is attributed to Vīra Nṛpaṃba of the Chālukya line, instead of to Janamejaya of the Pāṇḍava line. They are all in the Sandi Nāgarī character, but employ a second form of *r* to express the now obsolete Haḥ Kaumaḥa letter. A minute comparison of them has been made by me elsewhere (*Ind. Ant.* VIII 80) and I will here only state the grounds on which Sir G. B. Airy's date must be rejected, and the grants assigned with some probability to the end of the 12th century.

The dates of the three Janamejaya grants are thus given:—

Tuṅgabhadra - Hariśra-saṅgaṃ s'r-Hariśra-Deva-saṃśṛāṇa kṛtākṣa-athakṣa Chaitra mās  
(Begur) kṛishṇa-pakṣe Bhānu-māse tṛitīyāṃ Indrabha-nakṣatre saṅkrānti vyatī-pāta tāt pūṇṇit  
(Kuppagāḍe) kṛishṇa-pakṣe Soma-māse Bhṛaṇi-nakṣa-nakṣatre saṅkrānti vyatī-pāta-nimittē.  
(Gauj) kṛishṇa-pakṣe Sa.....) kṛaṇā uttarāyana sa.....vyatī-pāta-nimittē sārjya-  
pūrtani-ardhabha grāma-grāhita-samase.

and the exact part of the sacrifice at which the grants were made, thus:—

Begur. Sarpa-yāga ārambha-samase.  
Kuppa. Sarpa-yāga-pūṇṇāhuti-samase.  
Gauj. Sarpa-yāga-pūṇṇāhuti-tal-anga-samase.



Now, the *So* of the Gauj inscription, which, with the preceding *raksha*, being at the edge of the plate, has got broken off since Colebrooke's time, (see his transcript in *As. Res.* IX) was the beginning of the words *Soma-dine* or Monday, as clearly appears from the Kuppaga's inscription. This, of course, Colebrooke could not guess. He attributed the grant to "the time of a partial eclipse of the sun which fell on a Sunday in the month of Chaitra, when the sun was entering the northern hemisphere, the moon being in the nakshatra *Asvini*"; adding in a note, "such is the deduction from the text, which states a half eclipse of the sun in Chaitra on the sun's entrance into the uttarāyana or northern path at the moment of *vṛttipāta* (which imports new moon on a Sunday in any one of the undermentioned nakshatra viz: *Asvini*, *Śrāvaga*, *Dhanishṭha*, *Ardra*, *Asleṣha*, and *Mṛigashira*, the first of which is the only one compatible with the month)". Sir G. B. Airy very naturally calculated from the data as interpreted by Colebrooke. But that he was wrong is evident from the fact that the eclipse is said to have happened on Monday and not on Sunday.

The actual calculations, as made for me by the native astronomer *Siddhānti Subrahmanya Śāstri*, result in giving the year 36 of the Kali yuga, or 3066 B. C., which is of course fabulous. But by accepting the phrase *kaṭakam utkalita* as embodying the date, and taking the letters in the direct order, *ka ṣa ka m* give us 1115, or in the usual manner reckoning that year as complete, A. D. 1194; and from Struyk's *Catalogue of Eclipses* it appears that a partial eclipse of the sun occurred on the 22nd of April 1194. So much for the agrahāra grants. With regard to No. 158, which, in addition to *kaṭakam*, gives us *S'aka* 366 as its date, the only way that occurs to me of reconciling the two is, to take the sum of these figures, 15, as expressing 1115 without the hundreds, a system of which there are examples, and which is common enough among Europeans, as when we speak of 78 meaning 1878, &c. At the same time, *S'aka* 366 may notwithstanding be a real date, preserved in the annals of the Chālukya house, as that when the first alliance with the Pallavas was formed, and now made to do duty in this corresponding case.

In favour of A. D. 1194 being pretty near the actual date the following evidence may be adduced. In the Gauj grant the village is called the *Gautama agrahāra*; now, *Gautama* was one of the line of *munis* who were *āchāris* of the *Kedāresvara* temple at Balligrāme, and it is evident that he was officiating from A. D. 1130—1150 (see pp. 87, 97, 99, 102, &c.). Again, No. 56 whose date is also about A. D. 1150, mentions (p. 126) the "*mahājanāgalu* of *Kuppagaḍe*": which village was therefore an agrahāra at that time. Moreover

the earpa yāga, according to the traditions of the place, was performed at Hirremagalur, near Chikmagalur, and an inscription there shows that it was an agrahāra in the time of Trailokya Malla (1150—1182). Furthermore, the Kijva Rāya of No. 158 corresponds with the Kilvoge/eyaraa of No. 13, dated in 1169. And further, the origin of the unusual title *Tala-Prohāri* is related in the inscription No. 173, dated about 1184, and it is applied to a Nolamba. Moreover, from the names and description of Jaya Simha, the younger brother of Vikrama, as given in No. 165 it is evident that Vira Nolamba implied a prince who was the offspring of a Chālukya-Pallava union.

For these and other reasons, which will occur on comparison of the grants, I incline to the opinion that they may be of the latter part of the 12th century. Also, from the royal titles in the three agrahāra grants being distinctively Chālukyas, and the entire descriptive portion corresponding so closely with No. 158, which is expressly stated to be of Chālukya origin, that the grants emanated from a Chālukya prince by a Pallava mother. There were not wanting reasons for falsifying the date at this period. For the representative of the Chālukyas, driven from power by the Kalachurya king Bijjala, was maintaining a doubtful authority in the Banavase country, soon to end in the extinction of the dynasty. The Pallavas had equally lost their kingdom and lately become dependents of the Chālukyas. Moreover, in the religious world the triumphs of the Lingayat faith were rapidly overthrowing in the north of Mysore the authority of the Brahmans. The merchant Māro S'eṭṭi in No. 168 had no objection to attribute his grant to a prince of Buddhistic associations, such as the Pallavas were, but the agrahāra Brahmans thought it safer to go back to a vague antiquity and an orthodox prince.

*Kalachuryas*.—The Kalachuryas or Kalabhuryas were one of the royal houses subjected by the Chālukyas on their first arrival in the south. They were apparently connected with the Hāharyas in descent. From the inscription at p. 64 we learn that the founder of the line was named Krishna, and that he was born of a Brahmani girl by Siva. 'He slew in Kālanjara an evil spirit of a king who was a cannibal and followed the occupation of a barber; and taking possession of his kingdom reduced the nine lakh country of Dahala mandala (Chedi or Bandelkhand) to obedience, and ruled in peace.' After several generations, Kannama Deva arose in this line of kings. His sons were Bijjala and Sanda Rāja. The latter had four sons, Nammugi, S'ankha Varman, Kannara and Jogama; of whom the first and last seem to have ruled in succession. Jogama's son was Perimāṇi, who was the father of Bijjala.



The latter, as has been related, took advantage of his position as general of the Chálukya armies, and perhaps induced by carelessness or weakness in the sovereign, to usurp the throne. But for several years he did not assume the royal titles, and it would appear (from p. 61, 159 and similar passages in his grants) as if he had formed an expectation of being recognized as a legitimate successor of the Chálukya. It was not till the fifth year of his usurpation, or 1161 (p. 94), that he marched to the south, whither the Chálukya prince had retired, and there proclaimed himself supreme.

The following is the list of the Kalachurya kings:—

	A. D.		A. D.
Bijjala, Bijjana, Nisankha Malla or Trishuvana Malla ...	1156—1165	Sinkuna, Nisankha Malla or Añava Malla ...	1178—1183
Rāja Bhūdri Sovi, Suvotarna, Vira Vijaya or Bhuvanaka Malla ...	1165—1176	A'lava Malla, Aprati Malla ...	1181

Among the titles in their inscriptions, of which there are many in the north of Mysore, are the following:—lord of the city of Kálanjara (the well known fortress in Daudalkhand), having the flag of a golden bull, Malla of the Samivára Siddagiri durga.

It appears (pp. 23, 192, 159, 66) that Bijjala had a minister named Kasavaya or Kasapaya. While the former was still a general of the Chálukya army (p. 68), Kasavaya was the governor of Banavase, in 1157. Under his orders, Kesí Rája (p. 154), Kes'imayya or Kes'ava Rája (p. 190) was the Heggavile Damañáya and governor of Banavase from 1157 to 1160 (p. 182). The conquests by which the latter had raised himself to favour are given at p. 155, and embrace all the region about the Tungabhadra in the Bellary and Shimoga Districts and westwards to the coast.\* In 1160 we find (p. 66) Kasavaya's nephew Paramarasa ruling the Banavase country, after having gained a victory over the Hoysala forces on the banks of the Tungabhadra. In 1161 he is still in that position (p. 93). In 1165 we have (p. 61) Vijaya Pánjya, the son of Káma and nephew of Vira Pánjya, ruling the Naganavágl country. Subordinate to them was an officer of the Sindha family, whose origin is related at some length, though unfortunately the inscription is legible only to a certain point. The founder of the line was born from the union of Śiva and Sindhu, and nursed on the milk of a tigress created for the purpose †

\* His name is the same as that of the author, living at about this time, of the *Suklamani-darpana*, the ancient grammar of the Kannada language in Kannada, and we find him (p. 102) making special provision for good teachers of Kannada, but his genealogy as given pp. 154 and 117 does not accord with that of the grammarian as given in his work. Heggavile is aptly described (p. 94) as containing grammarians of many schools.



Māhādevī was appointed his family goddess, and Karahāṭa given him as a kingdom. The Śaṁkha had a blue flag (*nīla dhvaja*) and a tiger signet (*vaiśiṣṭha mṛiga bhāṣṭhana*) and ruled many lands within the Four Thousand of Śaṁkha and Karahāṭa.

Vijaya Pāṇḍya rules Nāṁbavāḍi down to 1160 (pp. 17, 71, 23) but it will be noticed that he makes no acknowledgment of any higher authority, as if the Pāṇḍya were now independent. There is little doubt that the commotions connected with the establishment of the Liṅgayeti faith by the minister Haṁṣa, as will be noticed under religious sects, ending in the murder of the king Rājā, must at this time have weakened the authority of the government.

But we find (p. 110) mention of what seems like an act of abdication on the part of Rājā in favour of his son Kāya Murāri Śoḍi Deva, who sends for Byāḥka Keśimayya (perhaps the former governor of Nāṁbavase, before mentioned) and directs him to take the government of all the countries forming the treasury of the south. These, it appears (p. 111), were the Taddavadi Thousand, the Haṁṣal Five Hundred, and the Nāṁbavase Twelve Thousand, which he ruled for a long period in peace, a statement which is confirmed by finding him (p. 161) still in power there in 1179.

In 1171 we find (p. 52) Vijaya Pāṇḍya, still apparently independent, calling himself "defeater of the designs of Rājā Chola" an epithet already adopted 20 years before under the Chālukya king Jagadeka Malla (p. 8). His chief minister is Vijaya Permāḍi, and he also has under him the representatives of the Kadamba family. In 1173 Permāḍi's son Durgarasa appears as *adishiri* of Nāṁbavase (p. 54).

Under Sankama Deva luxury had attained to that pitch of excess which presaged the speedy overthrow of the sovereignty of the Kalachuryas. A graphic description of this appears (p. 76) in the gifts presented to him by foreign powers, among whom Lāja (the Konkan) sends young girls. In 1160 we accordingly find (p. 136) Keśimayya, the experienced governor of Nāṁbavase, dubbed "chief of the female apartments".

In 1181 it appears (p. 116) that A'hava Malla, the younger brother of Sankama, had come to the throne. He also sends for Keśimayya (p. 117) and appoints him to govern the south 'so that the country may have quiet' and he, accepting the charge, appears, with the names Krishna Keśava Deva, as ruling (p. 119) Nāṁbavase, Haṁṣa, S'autallge, Yeḍedera and other associated countries. Among A'hava Malla's generals was Chāṇḍugi Deva, who claims (p. 117) to have burnt the territory of Vijayāditya (of the Kadamba line, ruling in the

Kanhan, see p. 119) and taken the Chola and Hoysala kingdoms. But from p. 119 it would appear that the Hoysala king Vira Ballala reduced these chiefs to subjection.

*Hoysalas*.—This dynasty, like that of the Gangas, was essentially Mysorean, and ruled this country with great glory from the 10th to the 14th century. The earlier kings were Jaina. They claim to be Yādavas and therefore of the lunar line.

The founder of the family was Sala, and the exploit which raised him to a throne is related in many inscriptions (pp. 214, 31, 522, 260, 271, 324, 275). Going one day to worship Vāmanika his family goddess, whose temple was in the forest near Sas'akapara, his devotions were interrupted by a tiger, which bounded out of the jungle glaring with rage. The *pīti*\* of the temple, snatching up a *sakli*—a slender iron rod—gave it to the chief, saying in the Kanāṇṇaka language *Heṃ! Sala! Strike, Sala!* on which the latter discharged the weapon with such force at the tiger as to kill him on the spot. From this circumstance he adopted the name Hoysala, formed from the words of the god's exclamation; and the dynasty so called descended from him had a tiger (*śārdūla*) as the device on their flag.

The following is the list of the Hoysala kings, with their dates as obtained from the sources indicated, but their inscriptions are not so dated as easily to establish the exact year of each king's succession. There is every reason to believe that Sala was a chief of some district immediately to the south of the Chandra Drona or Bāba Budan mountains in the Kadur District. According to the *Channa Basava Purāṇa*, Hoysala was crowned in A. D. 878† but this seems too early.

Inscriptions.		Channa Basava in Uṭṭapada.	Kongu Desa Rāphal.
...	Sala, Hoysala	981—1043	...
...1038—1047...	Venayakīya	1043—1073	—1043
1065	Yerayappa, Parayappa, Vira Ganga	1073—1114	...
...1117—1138...	Bijji Deva, Vichai Vardhamana, Tribhuvana	...	...
	Malla	1114—1145	1098—1147
...1142—1191	Vijaya Narasimha, Vira Narasimha	1145—1168	1147—1174
1191—1207...	Vira Ballala	1168—1223	1174—
1223	Vira Narasimha	1223—1249	—1237
1253	Soma, Vira Somavayya	1249—1268	1237—1283
...1262—1287...	Vira Narasimha	1268—1306	1283—1315
1310	Ballala Deva	...	...

\* He seems to have been one of the Hunsala gurus, and named Vardhamana rāṇṇṇa.—*Gov. Mysore*, Vol. I, p. 373.

† Einzel, *Naga Purāṇa's Chandaṇa*. Intro. j.

Till the beginning of the 12th century the Hoysalas were apparently feudatories of the Cháluukyas, but Vishnu Varddhana then made them independent. Vinayáditya, the son of Sala, is said (p. 329) to have ruled over a territory bounded by Konkana, Bhaṭṭa-vayal-máḥ, Talakádu and Sávi-male, and also (p. 261) described as threatening the Konkans and (p. 329) the Malapas. His wife was Keleyabbe or Keleyalá Devi, who appears (p. 329) as taking a great interest in Mariyápe Danjanáyaka, promoting his marriage, and on that occasion obtaining for him in 1039 the lordship of Sindigere near Chikmagalur. She bore to the king a son Ereyanga or Pereyanga, who succeeded him, and perhaps from assuming the protection (p. 307) of the Ganga prince, who had lost his kingdom, took the name of Vira Ganga. The conquests of Ereyanga are somewhat vaguely described (p. 261). He married Achala Devi and had three sons,—Ballála, Bitti Deva and Udayáditya. Of these Ballála does not seem to have come to the throne. The principal thing related of him in the inscriptions here collected is (p. 330) that in 1103 he was living at Belápara (Belur), and on the same day, in the same marriage hall, married the three accomplished daughters of Mariyápe Danjanáyaka of the second generation, renewing the gift to him of the lordship of Sindigere bestowed on the family before.

Bitti Deva, under his subsequent name of Vishnu Varddhana, was one of the most celebrated kings of this line and of his time. He was converted, probably in 1117, from the Jain faith to that of Vishnu by the Vaishnava apostle Rámanujáchári, who had taken refuge in the Hoysala kingdom from the persecutions of the Chola king Karikala, an uncompromising Saiva. Vishnu Varddhana would appear (pp. 326, 328) to have been feudatory to the Cháluukya king Vikrama or Tribhuvana Malla, and commander of a considerable part of his forces (p. 330). His ambition was fired (p. 262) by the stories of the valour and glory of the Sauvira kings.\* As soon as he had made himself independent master of the Hoysala kingdom, 'taking up the circle of the points of the compass,' he burnt Talakádu†, the capital city of the Gangas, and took possession of the Ganga kingdom, being the first of his line to rule it (p. 262). From this conquest he took the titles Bhajabala Ganga. It would appear (p. 332) that he was assisted by Mariyápe Danjanáyaka.

During the 200 years which intervened from the capture of Talakádu by the Cholas and their overthrow of the Ganga kingdom to this time when the Hoysalas acquired possession of them, a period of anarchy no doubt prevail-

\* Probably kings of Rajputana.

† Talakádu has been described (Wilson, *McC. Coll.* I. vii) as the early capital of the Hoysalas. This is an error: Dorasamudra was their capital during the whole time of their power.



ed in the south of Mysore. But there are accounts of the springing up of a kingdom there during that interval, which, but for the triumphs of the Hoysalas absorbing the whole country, might have secured a greater place in history. The stronghold of this young power was Bettada-kote on the well known Gopalawami hill. It belonged to a family of nine brothers, called the Nava Danāyaka. Bhilma Danāyaka, one of four of the brothers the chief of whom was named Pernumal Danāyaka, and who had quarrelled with the other five, gained possession of Nagarpura (Nanjangud) and Ratanpuri (Hejajale) and set up a separate government. After a time they returned to attack Bettada-kote which, after a siege of three years, was taken by stratagem. Mancha Danāyaka, who conducted the defence, seeing the citadel taken, leaped from the hill on horseback and was killed.<sup>8</sup> The four victorious Danāyaks, placing a junior member of the family in the government of Bettada-kote, set forth on expeditions of conquest, in the course of which it is said they penetrated as far as Goa on the north; to Davasi Betta (the southern limit of Coorg) on the south; to the Bimala ghat (in the north west of Coorg) on the west; and to the pass of Satyamaugala (to the north east of the Nilagiri) on the east. This includes the whole of the hill region to the west and south of Mysore, and these Danāyaks may possibly be the Male Rājās (or hill kings) and Malapar whom the Hoysalas claim to have subdued.

To return to Vishnu Varddhana. His conquests in the south (pp. 263, 215, 32, 351) extended over Kongu, Kovatūru (Coimbatore), and Torayūru; and in the east, to Kolālapura (Kolar), Naugali, Vallūru (Vellore), and Kāuchipura (Conjeveram). Westwards he acquired the whole of the Male and Tulu countries (p. 215, 233). The range of his expeditions northwards (p. 308) was as far as Vengiri, Uchanggi, Virūja, Palala, Pankajapura and Banavase. He subdued Jayakesi (p. 216) the Kadamba king, Jagat Dava (p. 233) ruling Tuluva, Narasimha (p. 233) or Narasimha Varman (p. 351), the Pallava king; overcame Chola, Kerala, and Tānāja; subdued As'vapati, Gajapati and other kings, &c. In short, 'he disturbed all the world with the noise of his armies' (p. 216), 'trod it to dust with the squadrons of his Kāmbhoja horse' (p. 263), and 'overwhelmed his enemies as if the great deep had been broken up, the couriers of the sun being borne away in the deluge and all the points of the compass filled with the sounds of their reigning' (p. 215).

The boundaries of his kingdom in 1117 are thus stated (p. 263)—the lower ghat of Naugali on the east; Kongu, Cheram, Anamala on the south; the Barkantū ghat road of Kumbana on the west; and Sāvi-mala in the north.

<sup>8</sup> The end of this legend is still painted on.



thus acquiring numerous elephants of great strength. He overthrew, it is said, the Ekdava king, Makara, the Pāṇḍya king and others and gave the crown to Chola. Also (p. 272) that he dragged out the Chola king, who had been overwhelmed under the clouds of dust raised by the march of hosts of enemies, and set him up again in power. Whatever the incident referred to may have been, the Hoysalas claim in their later inscriptions to be "thrusters out of the Pāṇḍya Rāya, and sitters up of the Chola Rāya." Narasimha's wife was Lokāmbikā, whose native place was apparently at Tiruvekkere (Pudukkottai District). His general and minister was (p. 34) Pottiyā, who had also held that position under Virā Ballala. He erected the temple of Haribara on the Tungabhadra, and was called Tolagada Kuntla (unshaken pillar).

Soma or Virā Soṇḍa'sara apparently (p. 272) had a generally peaceful reign. His queen is stated (p. 272) to be Rijjali Devi, 'to move within the spaces illuminated by whose toe-nails made the wives of other kings honourable.' But he appears (p. 322) to have married Sumala Devi, and with her taken up his residence at Vikramapura, 'which he had established for his own pleasure in the Chola country, conquered by the power of his own arm'.

Narasimha, the son of Soma by Rijjali, succeeded him on the throne. He had a general Perumalla (p. 273, 11), called the king of the Rāṅgas, who gained some victory over a chief named Rāṅayalla and thence had the title Jaganika Nārāyaṇa. Soma, the son of the king's elder sister, was his minister (p. 324). He founded the nagrahara of Soṇḍanthapura on the Kāvīri, and erected the celebrated temple there (p. 325, 56). Narasimha's son, it would appear (p. 7), was Ballala Deva, who, as commander of the army, together with his cousin Soṇḍa, ably supported his father and eventually succeeded him on the throne. His ministers were Mendiga Deva and Akya Mādhye.

The grant containing these particulars falls in the very year that the Ballala dominions were invaded by a Muhammadan army under Kāfur, the general of Ala-ud-Din, the second king of the house of Khilji or second Pathan dynasty. A great battle was fought, in which the Ballala king was defeated and taken prisoner. Dorasamudra was sacked, and the enemy returned to Delhi literally laden with gold. Another expedition, sent by Muhammad III. of the house of Tughlak in 1326, completely demolished the city. After the first defeat the seat of government seems to have been removed to Balur, the king now retired to Tondanur (Tonnur), 9 miles north of Seringapatam, at the foot of the Yādava hills. He is said to have borne the name of Vihara Varddhara.

Thus ended the rule of this powerful line, consisting of nine chief princes, and thence called the Nava Ballala; which, from a very small beginning,



had, by the valour of its several members, subdued the whole of Karnātaka up to the Krishna, with Tulava on the west, Drāviḍa on the east, and part of Telingāna on the north-east.

*Yādavas*.—This line of kings arose in the northern part of the old Chāḷukya kingdom, the founder being contemporary with Vīra Ballāla of the Hoysala line. They overcame the Kalachuryas and became masters of all the Western Dekhan, having their capital at Devagiri, the ancient Tagara, and now known as Daulatabad. Their standard bore the device of a golden garuda.

The following is the list of the kings:—

	A. D.		A. D.
Bellare, Chāḷukya	1183—1193	Mahadeva	1260—1271
Jayama, Jayaga, Jalpala	1197—1210	Rāmachandra, S'at Rāma	1271—1319
Sinhara, Singhara	1210—1248	Sinhara	1319—1332
Kanlari, Kanlari, Krishna	1248—1280		

If the inscription No. 101 belongs to the first king of this line, it would appear that he had taken possession of the Baravase country. But the Hoysala king Vīra Ballāla soon drove the Yādavas beyond the Krishna. Their genealogy is given at p. 44. It was not till the time of Sinhara Deva that they re-appear in Mysore. Among the conquests of the latter (pp. 20, 72) he claims to disperse the dark clouds the forces of the Karnātaka kings. His minister was Hemmaya Nāyaka, who 'so discharged his duties that the king was not disturbed in his enjoyment' (p. 72). An amusing description of the proclamation of Mahadeva's accession to power is given (p. 45), where his heralds summon all the neighbouring kings forthwith to submit to him. He is said to have acquired the Telunga kingdom and established the kings in their three cities. Rāmachandra was the first to regain a footing in Mysore. His general Sālura Tikhama claims (p. 47) to have taken Dorasmudra, the Hoysala capital, and levied tribute from the Hoysalas. The Yādavas accordingly from this time assume the title of lords of Dvārāvati paṭya, and the general proclaims himself 'establisher of the Kadamba king, disgracer of the Hoysala king.' He built a temple at Harihara. Rāmachandra also styles himself (p. 127) 'disgracer of the Hoysala Rāya, establisher of the Telunga Rāya.' The Yādavas would seem at this time to have made Bettur\* in the Chitaldroog District the seat of their government in Mysore.

The Muhammadans now first appeared in the Dekhan, and Ala-ud-din took Devagiri in 1295. By 1318 the Yādava power was completely overthrown, and in 1338 Muhammad Toghlok removed the capital of his empire from Delhi to Devagiri, giving it the name of Daulatabad.

\* Whether the old name Bettamattar belonged to this place or to Chitaldroog I do not feel sure.

*Vijayanagar*.—The last great Hindu sovereignty of the south was founded in 1336, and brings us back, after a lapse of more than two thousand five hundred years, to the site of Kishkindha, whose annals engaged our attention near the beginning of this historical survey. Though the details vary, all accounts attribute the origin of the Vijayanagar empire to two persons named Hakka and Bukka, assisted by the celebrated scholar Mádhyava, surnamed Vidyárájya or forest of learning,\* who was the guru of Sringeri (Kadur District), and is also known to literature as Śaṅkara, the most celebrated commentator on the vedas.

Hakka and Bukka, of whom the former assumed the name of Harihara, were the sons of Saṅgama, described as a prince of the Yádava line and the lunar race. Mádhyava was minister to Saṅgama. Nothing is known of the situation of Saṅgama's kingdom, but one inscription describes him as Śailankaṁṭha, and his father's name appears to have been Kaṁpa. The earliest of the inscriptions of the Vijayanagar kings are found in the north and west of Mysore.

The site selected for the new capital was a remarkable one, on the banks of the Pampa or Tungabhadra, where the ancient Kishkindha had stood. In the words of an inscription (p. 55) 'its rampart was Hemakūṭa, its moat the auspicious Tungabhadra, its guardian the world-protector Virupākṣa, its ruler the great king of kings Harihara.' The Vijayanagar sovereigns adopted the *vardān* or bear as the emblem on the royal siget, and their family god was Virupākṣa, the name under which Śiva was worshipped in a celebrated temple erected at the capital. Their grants are signed *Śrī Virupākṣa*.

The succession and dates of the Vijayanagar kings as traditionally handed down are much confused. The following list is approximately correct, based on many inscriptions I have examined.

	A. D.
Harihara, Hakka, Hariṣṛpa	1336—1356
Bukka, Vira Bukkanna	1356—1379
Harihara	1379—1401
Deva Rāya, Vijaya Rāya, Vijaya Bukka	1401—1441
Mallāśvarya, Vira Mallanna, Pannabha Deva	1441—1465
Virupākṣa	1465—1474
Narasimha	1474—1487
Narasimha	1487—1508
Vira Narasimha, Immaji Narasimha	1508—1530
Krishna Rāya	1530—1542
Achyuta Rāya	1542—1573
Satwata Rāya (Rāya Rāya, surnamed, usurper, the throne till 1565)	1573—1587
Śrī Rāya (Rāya Rāya, brother of Rāya Rāya, 1586—)	1587—
Vira Venkayappa, &c.	1587—

\* The capital was apparently called Vijayanagara (city of victory) at first, in honour of the sage Vidyárájya, who was chiefly instrumental in its foundation; but by a natural transition it passed ere long into Vijayanagara (city of victory), the Bijanagar of Muhammadan historians, and the Benagar of

Sangama—the lady of whose brilliant fame was like an ornament of  
 dusk adorning the brow of a sky as dark as the shade of the *honge*\* tree—  
 by his wife Kāmāmbika had five sons, Harihara, Kampa or Śāntara, Bukka,  
 Mārāpa and Muddapa.† Harihara was the first ruler of Vijayanagar, and was  
 succeeded by Bukka. Mārāpa ruled over the Kadamba territories, as *yura rājā*  
 or viceroy, at Chandragutti (Shimoga District). What became of the others  
 does not appear. Bukka Rāja married Gaṇrāmbika, and had a son Harihara,  
 who succeeded him on the throne. Harihara's son was Deva Rāja, whose  
 queen was Mallayavve, and by her he had Vīra Mallanna, perhaps the Malli-  
 kārjuna who succeeded him, and who seems also to have borne the title of  
 Praṇḥa Deva. But Vīra Pratāpa Praṇḥa Deva are epithets commonly  
 applied to the Vijayanagar kings in inscriptions.

Their dominions up to this time seem to have been most extensive under  
 Harihara and his son Deva Rāja. The former had a general named Guṇḍa,  
 whose conquests are referred to pp. 227, 228, and with most extravagant de-  
 tail at p. 222. Of the king himself it is with more truth said (p. 268) that  
 he conquered Chola, Kerala and Pāṇḍya, besides by his victories causing the  
 days to appear ever cloudy to the Yavaṇis (the wives of the Muhammadans)  
 through their blinding tears. Harihara's minister was Mudda (pp. 56, 268)  
 who had been his father's adviser. This king repaired the great temple at  
 Belur,—which the Hoysala king Viśnu Yādudhana had erected, but which the  
 Muhammadans had damaged by fire,—and renewed its endowments (p. 222).  
 Deva Rāja's coronation is referred to (p. 279). An account is given (p. 28)  
 of a dam erected during his reign in 1410 across the Haridra, the stream  
 which flows from the Sulekera into the Tungabhadra at Harihara. This work  
 appears to have been executed with the funds of the Harihara temple. But  
 (p. 46) there is also an account later on of the breaching of the dam in 1424,  
 on which Nāganna, the king's minister, seems to have brought official pressure  
 to bear on Chāma tripaṭā, the commander of the forces, and induced him to

the French. It is also commonly known as A'negundi, properly the name of a village on the other side  
 of the river, and to have been the capital of the Yavanas, regarding whom so little is known. A'ne-  
 gundi, a Kannaḍa name, meaning elephant pit, was translated into Sanskrit as Hastinapura and Hasti-  
 nagari, which is the designation in the Mahābhārata of the capital of the Pāṇḍus near Delhi. (Vijaya-  
 nagara may, however, become Vijyānagara according to rule see Vijyādhara, p. xlix.)

\* The *Pongamia glabra* or Indian beech.

† Another inscription says he had five sons by Śārada, the youngest of whom was named Hari-  
 yappa. Śāradaḥma is the name under which Sarasvatī is worshipped as the tutelary goddess of  
 Sringeri.



undertake its repair. During this reign the eastern districts of Mysore seem to have been administered from Mulbagal (pp. 213, 259, 268) by two brothers Akhanna and Mádanna, called the *Ilazgaḷe Devan*. It was this Deva Rája between whom and Firoz Shah, the Sulṭán of the Bahmani Kingdom, which had been established at Kulbarga not long after Vijayanagar, arose the alternation of sanguinary wars and alliances of which Ferishta's *History* gives long and interesting accounts (see *Gaz. Mysore*, 1, 225 ff.).

With Narasa or Narasingha the line was changed. The origin of Narasa is traced (p. 243) to the Taluva kings, among whom Sekhara, of the family of Krishna Rava, was his father, and Bakkamma his mother. An important account is given of his conquests, p. 243, and he appears to have established his residence at Seringapatam. He had two sons Vira Narasimha and Krishna Rája, by different mothers. These ruled in succession to each other, and an account is given (pp. 244, 245) of their dominion and power.

Krishna Rája was one of the most powerful and distinguished monarchs of the Vijayanagar line. About 1529, the Muhammalas sustained a severe defeat from his armies, in consequence of which a good understanding prevailed between the courts of Vijayanagar and Bijapur for a considerable period. He not only restored the kingdom to its former limits but extended them in every direction. He kept possession of all the country up to the Krishna; eastwards he captured Warangal and ascended to Cuttack, where he married the daughter of the raja as the bond of peace; while westwards his conquests extended up to Salsetta. He was also a great patron of Sanskrit and Telugu literature. Eight distinguished poets, called the *ashṭa-dig-gaḷa*, were maintained at his court.\*

The Hindu traditions represent Krishna Rája as conducting his affairs both in peace and war in person. But they acknowledge that he owed much to the Brahman minister of his father, who had saved his life, and who continued to be his minister until his death, three years preceding that of the raja. His name was Timma Rája, the Hemraj of the Muhammadan historians. At no period probably in the history of the south did any of its political divisions equal in extent and power that of Vijayanagar in the reign of Krishna Rája.

Achyuta Raya, who next came to the throne, was probably the cousin or nephew of Krishna Rája. He was succeeded by Sadásiva Rája, his son (p. 228), who was only nominally the ruler, under the guardianship of Ráma Rája (supposed to be the son of Timma Rája before mentioned) and Tirumala

\* The principal one was named Appaya Dīkṣita.

Rāja (pp. 228, 225). These are described (p. 253) as brothers and their genealogy is given. Tirumala Rāja, the maternal uncle of Sadāsiva, managed for a short time to gain the supreme power, but being overcome by Rāma Rāja, destroyed himself. Rāma Rāja's arrogance provoked the hostility of the Muhammadan powers to the north—Bijapur, Golkonda, Ahmednagar and Bidar—who, uniting their armies, advanced against him, and in the great and decisive battle of Talikota, fought on the 25th of January 1565, slew Rāma Rāja, routed his army and virtually brought the Vijayanagar empire to an end.

From this point it is unnecessary to pursue in detail the later history of Mysore: it has been given by me with sufficient fulness elsewhere (*Gazetteer of Mysore*), and the task undertaken in the present sketch, of delineating more especially the ancient history of the country as contained in its inscriptions, has been accomplished. Moreover, from this time inscriptions on stone or copper are less frequent, their place being supplied by *sannads*, written on paper, which confine themselves more to the immediate object of the document and are not, as with the ancient grants, made the medium of enlarging on the genealogy of the royal family and the achievements of their ancestors, nor a vehicle for exhibiting the powers and taste of the author in poetical composition.

At the same time, a few inscriptions of modern date framed on the ancient models have been included by me in this collection. The most interesting of these are the Yelandur grant (No. 175), and the grants by the Mysore Rājas (Nos. 167, 168, 169).

## Geography.

The ancient geography of Mysore, as contained in the inscriptions to the time of the Vijayanagar empire, is best exhibited in the form of the accompanying map, which will show at a glance, better than any description, the former divisions of the country, and identify the sites of ancient cities, towns and places of interest.

Of the various states into which Mysore was broken up after the fall of Vijayanagar, a sketch map has been given by me elsewhere (*Gazetteer of Mysore*, Vol. I, p. 234), to which I have only to add that a small state, omitted there, should be marked off from the north-east corner of Chikka Rāja's territory and the east of the Chikka Hallapur territory, with its chief town at Yerukálve in the former.



# MAP OF THE Mahisha Mandala OR MAHISHURU (MYSORE).

To illustrate the Ancient Geography of the Country (within its present limits) as contained in inscriptions in the end of the 14th century A.D.  
(Modern names are enclosed in brackets).

Scale: 10 miles to an inch.

KUNTA LA

HANUGAL

500

BANAVASE

12000

PSANTALIGE

1000

VEDE DORE

ARABALA

70

SIDDAVADI

NAD

MARUGARE

NAD

KODAGU

(COORG)

KERALA

GU DALUR

K O N G U

MAHISHURU

(Mysore)

MAHISHURU

(Mysore)

MAHISHURU

(Mysore)

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The rise and extension of the modern State of Mysore at different periods of its history have also been shown in a separate map in the same work (p. 268). To that I have nothing to add, save to remark that, although the existing State was constituted by the treaty of Srirangapatam in 1792, the actual present limits date from the subsequent treaty of 1803, when an exchange was made with the British Government of certain border districts, as described at p. 297 of the first volume.

### Language.

These inscriptions are a permanent record of the forms and style of the Kannada or Karnāṭaka language, called Canarese by Europeans, at successive stages of its growth. To enter into this question fully would need a separate treatise of considerable dimensions. If it should be my good fortune to complete the publication proposed to myself of the two standard ancient grammars of the language, namely the *Karṇāṭaka Bhāṣaśāstra* of Nāga Varma, and the *Karṇāṭaka S'ahityaśāstra* of Bhāṭikalanke Deva, with its two commentaries the *Bhāṣaśā Manjari* and the *Manjari Mahavandana*, no slight contribution will have been made towards the elucidation of the subject.

Here I can only refer to certain inscriptions as characteristic of their respective dates, of which I have transcribed the Kannada of the original in whole or in part in foot notes. The earliest are unquestionably those on pp. 304 and 305 (Nos. 162—164). Reference may also be made to pp. 293 and 283. These passages are none of them later than the 5th century. There is a specimen for the 7th century in No. 28.\*

For the 9th century, see pp. 209—210 :

for the 10th century, p. 187 :

for the 11th century, pp. 149—150, 145—146, 143, 131, 107 :

for the 12th century, pp. 81, 83, 65, 18, 129, 214—5, 261—5, 87,  
90, 123—4, 101, 91, 61, 104, 110, 116—7, 119—20, 153—  
5, 182, 187, 196, 325—8 :

for the 13th century, pp. 30, 33, 308, 323, 45, 219 :

for the 14th century, pp. 235, 223, 267 :

for the 15th century, p. 259 :

for the 16th century, p. 220 :

for the 17th century, p. 221 :

for the 18th century, pp. 320 and 257.

\* The other inscriptions in this volume of the 6th, 7th and 8th centuries happen to be in Sanskrit.

## Religion.

*Jains.*—The oldest of the inscriptions in this volume, No. 161, refers to a great migration of Jains from Ujjayini to the south under the leadership of Bhadra Bāhu, in order to escape a twelve years famine which he had foretold. On arriving at the present Sravastī Belgola, feeling a premonition of his approaching death, he resolved to remain there to perform the final ceremonies of a *sannyās*, dismissing the multitude who followed him on their journey southwards under another leader. One single disciple he retained with him to minister to his last moments. From the account of these transactions derived from the *Bhadravali Katha* as published by me elsewhere\*, we ascertain that this Bhadra Bāhu was one of the *s'ruta kevali* or hearers of the first masters, as these were called who were disciples in the second generation from Mahāvira or Varddhamaṇa, the great Jain apostle, whose death in 527 B. C. is the era from which Jain chronology dates.

Bhadra Bāhu is said† to have lived 170 years after Varddhamaṇa, or 357 B. C., and the single faithful disciple who elected and was suffered to remain with him to the last was, it is alleged, no other than the emperor Chandragupta, whose period, from his identification with the Sandrokottos or Sandrocottus of the Greeks, has long formed one of the most certain landmarks in Indian chronology. According to Jain accounts he abdicated the throne, which most Jain kings are represented as doing, and took *dīkṣa* in order to devote his last years to religious exercises, joining himself to Bhadra Bāhu. The latter expired in a cave at Sravastī Belgola, where his footprints are still worshipped, and the sanctity with which the spot was thus invested led to the formation there of the existing Jain settlement, the seat of the chief guru of the sect in the south. The bare granite hill on which the inscription is cut is also scored over in all directions with memorials of Jain saints, who selected this since holy spot in which to end their days by keeping the vow of *sallekhana*, an account of which, and of the epitaphs of which No. 162 is a specimen, has been published by me elsewhere.‡

The religious leader to whose direction Bhadra Bāhu committed the company of pilgrims who followed him from Ujjayini was, according to the history already referred to, named Viśākha muni, one of the *das'apūrvvis*, as the disciples who come next after the *s'ruta kevali* were called. He, on the termination of the famine in the north, led back those of the emigrants who wished to return, and visiting on his way the hill where Bhadra Bāhu had remained

\* *Ind. Ant.* III, 163.† *J. Bo. Br. R.*, A. S. IX, 130.‡ *Ind. Ant.* II, 265, 322.



believed to die, found Chandra Gupta near there, awaiting the time when he too should quit the body, and from him received an account of the last hours of Bhadra Bāhu. As this interesting inscription mentions several gurus in succession to Viśākha, the inference is that it was inscribed some time after the period to which it actually refers, and I have assigned it to the 1st century B. C.

It would appear that at the time of Bhadra Bāhu's death there were no Jain settlements in the Mysore, though there are said to have been some in the countries farther south whither the emigrants went. But it may be also inferred that Jains had settled at Sravana Belgola by the date of this and cognate inscriptions. The history previously referred to describes the settlement as being founded in the time of Chandra Gupta's grandson.

At what time the colossal image of Gomates'vara was erected there, is not known, but it appears from Jain chronicles that it is attributed to Rāvaṇa, and that its existence was revealed in a dream to Chālvuṇḍa Rāya, who caused it to be consecrated afresh and endowed it with lands for the permanent maintenance of its worship. The account of Chālvuṇḍa Rāya's action is confirmed by the inscriptions at the foot of the image. He is said to have been the minister of Rāja Mallā the Pāṇḍya king of the southern Madhura, which may be the existing place of that name, or possibly Huncha in the Nagar Division. Who Gomates'vara, Gomma'es'vara or Gummates'vara was, is not clear.\* He is also described as Bhūja Bālī and Bāhu Bālī. It is singular that Gomates is discovered in the cameliform Persian inscriptions of Behistūn to be the name of the Magian known in history as the Pseudo-Bardes, who personated Bardes the

\* The *ekagras* given in the *Bhūja Bālī Chōvita* is that Bhāṣṭa (after whom India is called Bharata-*varṇa*) and Bhūjball were sons of Nārā. At a city in the north, called Pāṭana-purī, the *ekagras* of Bhāṣṭa were, out of 400 *śrāṅgas*, set up a *śrāṅga* or image of Bhūjball, in the form of a man, 500 *śrāṅga*-high in height, so natural that he seemed as if smiling and speaking. This Bhūjball received the *śrāṅga* (or *śrāṅga*) voice of Gummata. A merchant who visited the court of Rāja Mallā gave him a description of this image that Chālvuṇḍa his minister wanted to go and see it. He set out, with his mother Kāśikāmbā and their guru śrīma Nandī, taking a vow that he would not taste milk until he had seen this wonder. In the course of their journey they met with unexpected difficulties, and while resting one night at a *śrāṅga* near a small hill, each of them had the same dream, in which a *śrāṅga* appears and informs them that an image of Bhūjball, set up by Rāvaṇa, is on that very hill, 50 *śrāṅgas* (240) feet in height or 20 *śrāṅga*-high. They accordingly find the image, and in the year 600 of the Kali yuga, the year Viśākha, Chaitra-cūṭīka 3, Sunday, under the Mṛigaśīra nakṣatra, śuklāṅkura yuga and kṛmḍa lagna, Chālvuṇḍa consecrated this Gummates'vara, when they appeared to him in Belgola in the Koshakāṇḍaraya, endowing it with lands to the value of a lakh and a half of pagodas. The king Rāja Mallā on hearing of his munificence gave him the title of Rāya.

Only three of these images are known to exist—the one at Sravana Belgola, 60 feet high; the other two in South Canara, at Karhale and Yennur, 40 and 35 feet high respectively.

brother whom Cambyses the Persian monarch had murdered, and usurped for a time the Persian throne.\* The Jain chronicles too, apparently, connect their Tirthankara Pārśvanātha with Persia. Chāvūṅga's consecration of the statue of Gomātes'vara is assigned to the year 600 of the Jain Kali yuga or 50 B. C.†

Of the early spread of the Jain faith in this country, apart from the fact of the Rāṣṭra kings of the beginning of the 2nd century A. D. having a Jain guru, we have the evidence of No. 151, which shows by the middle of the 8th century six generations of gurus down to the one in favour of whom the grant there recorded was made by the Ganga king Avināṭa. From No. 153 we find Jains in high consideration in the 8th century, and numerous other memorials down to No. 120 of the 13th century. They still continue to form an important section of the population of Mysore. Their religious establishments are, and have long been, in a state of decay, but in trade and commerce the Jains hold a prominent place.

*Buddhists.*—The oldest reference we have to Buddhism in connection with Mysore is the passage in the *Mahāvaṃsa* previously referred to, which states that Buddhist missionaries were sent to Wanawasi (Hannavase) and Mahāśāmanājāla (Mysore) after the third Buddhist convocation, or 245 B. C., in order to propagate the faith. That the early Pallava kings were Buddhists, there is abundant evidence both in monuments and names, and possibly the Mahāśāla too.‡ The Ganga king Koṅgaṇi I of the 2nd century is said to have overthrown a *s'ūlā s'tambha*, which I have already given reasons for supposing was a *s'ūlā stambha* or pillar inscribed with Buddhist edicts under Aśoka.

The Chinese pilgrim Hsien Tsang of the 7th century, who visited only Buddhist scenes, is well known to have halted at a place somewhere in the Mysore, which he calls Konkayapura, the site of which has been the subject of much controversy without resulting in any certainty as to its site (see *Gazetteer of Mysore*, Vol. I p. 206). As late as the 12th century we find (p. 90) a Buddhālaya among the five maṭhas of Paṭṭagrāma, and from p. 109 it would appear that a Buddhist nun was the head of it in 1098.

*Hindus.*—Brahmins are stated to have been introduced into the countries east of Mysore in the 3rd century of the Christian era by Mukaṇṭi Pallava; and into the countries to the west a little later, below the Ghats by the Kadamba king Mayūra Varman and above the Ghats by his son.§ But the revival of

\* Vani's *Hist. of Persia from the Ancient Monuments*, 28.

† That the Madura Kingdom existed in the time of Augustus Cæsar we know from Strabo, and the author of the *Periplus* describes the Malabar coast as subject to the Pandion king. Wilson, *M. K. Coll.* I, lvi.

‡ Buddhists are said to have come from Penang in the 3rd century A. D. and settled about Kāschī. *ib.* lxx.

§ *ib.* lxxii, lii; see also above, pp. xixviii-ix, lxx.

the modern Hindu sects dates from the time of Sankarāchārya, the first Sriageri guru, in the 8th century. The main result of his labours was to displace the Jain and Buddha faiths by the supremacy of Śiva worship. In the 12th century took place the revival of Vishnu worship under Rāmānujāchāri, the first guru of Melukōṭe. These forms of faith had probably been all along in existence, though not so actively influential as they became after the periods referred to.

That there was much religious toleration is evident from many circumstances. Thus the five mathas of Balligrāme were, even in the 12th century, respectively dedicated (p. 90) to Vishnu, Śiva, Brahma, Jina and Buddha. At the same period the virtues of the queen of Sāmanta Bhatta are described (p. 328) as including all that were embraced by "the Mahāvāgama, the Jina-Srīdharmma, the Sad-Vaishnavāgama and the Buddhāgama," thus putting them all on an equality.\* Even in the 14th century, the god Keśava of Belur is declared (p. 226) to be identical with "whomsoever the Vedāntics in their hearts adore under the name of Brahma and Śiva, or the Buddhas under the name of Buddha, the Naiyyāyikas, skilled in the sacred scriptures, adore under the name of Ātma (soul), whomso the Jainas understand by Tanu (body), whomso the Mimāmsaka call Karma (action)."

This toleration embodied itself in a palpable manner in the form of the god Harihara, which united in one deity both Vishnu and Śiva. He is called (p. 41) "god of all the chief gods, reconciler of the disputes between the Śaivas and the Vaishnavas." And again this incarnation is thus explained (p. 36), "Some saying there was no god on earth but Hari (Vishnu), and some saying there was no god on earth but Hara (Śiva), to remove their doubts the Harihara mūrti was revealed in Kōḍalūr † in a single form. The Śiva that was, obtained the form of Vishnu; Vishnu obtained the mighty and celebrated form of Śiva; in order that the saying of the Vedas ‡ might be established.

This liberality in religious thought co-existed with the acts of charity which are its best outcome. An eminent example is found in the description at p. 94 of the Kōḍiya matha attached to the Kedaresvara temple at Balligrāme, which temple it appears from No. 98 was in existence as far back as the 7th century. At this matha "food was freely distributed to the suffer-

\* I cannot forbear noticing the obsequious regard with which women are generally mentioned in these incipitons. And what single term have we for all that is becoming and attractive in feminine accomplishment so simply expressive as the *vappana vidhya* of p. 21?

† At the junction of the Harihara with the Tungabhadra.

‡ That they are the same, or that there is only one God.



ing, the destitute, the lame, the blind, the deaf, . . . the naked, the wounded, &c., and to poor from all countries," while, more remarkable still, "suitable medicine was dispensed to various kinds of diseased persons."<sup>9</sup> Moreover, among the ceremonies prescribed at p. 194 is that of "pronouncing a blessing on the reigning sovereign", a practice which is new to me in connection with Hindu worship.

At a later period we have what appear to be distinct traces of Christian knowledge in the following ascription to the god Kes'ava of Belar:— "the giver of sight to the blind, who raises up the poor to royal dignity, who causes the lame to be the swiftest of the swift, makes the dumb as eloquent as Brihaspati, the barren to be crowded with offspring."

No account of religion in the Karnātaka would be complete without a notice of the great sectarian movement that resulted in the establishment in the 12th century of the Lingāyet faith, which so largely prevails throughout the Kannada speaking countries. It was founded by Basava, the minister of Bijjala the Kalachurya king, who being enamoured of Padmāvatī the beautiful sister of Basava, gave himself up to the charms of his bride, leaving all power in the hands of her brother, who was thus in a position to carry out his views of religious reform. He rejected the authority of the vedas and the Brahmins, together with the observances of caste, pilgrimage and penance. The symbol of the Śīvabhakta or Śīvachār, as his followers are called, is the *jaṅgama linga*, or portable linga, worn upon the person. (For further accounts see Gazetteer of Mysore.)

These principles were largely adopted by the mercantile and trading class, known as the Banājgaru, or in these inscriptions (pp. 120, 123, 73,) as the Vīra Banauja dharma. Nothing can be more humorous than some of the descriptions here given of the sect, their praises being so expressed as to convey a double meaning, attributing to them in one sense royal birth, heroic deeds, &c., as if they were kings, and in another sense alluding to their travels and business transactions. Perhaps the best specimen is at pp. 123 and 124, but it is impossible in English to convey the raciness of the allusions, while some are so far-fetched that they are positively untranslatable.

\* The following, as gathered from the inscriptions in this volume, was the succession of gurus of the Kolarā'vara temple in the middle ages, and the dates when they are mentioned as in office.

Kolāra Śakti.	Vāli Vidyābharaṇa ...	...	1129
Śrīhaṇṭha.	Gautama ...	...	1129—1146
Somaś'veta ...	Vāma Śakti ...	...	1135—1215
...	...	1071—1112	

The Lingáyét faith was the state religion of the Keladi, Ikkeri, or Bednur rulers; and at p. 250 one of these dignifies himself and his creed by assuming the title "establisher from beginning to end of the *forbidden veda*"!

An endless variety of topics might be noticed in this Introduction, such as the system of government (*nāḍ ādiya rājhi*, p. 99), the elaborate machinery of taxes and transit, duties, the land tenures, the land measures, &c., but this would extend it beyond the limits proposed. What has been written will, it is hoped, suffice to shew how great a wealth of information lies around on every hand to reward the researches of diligent students.





*From Major Dixon's Photographs.*

I.

S'ILA' S'A'SANAS.

OR

INSCRIPTIONS ON STONE SLABS.

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# 1. Sila Sāsana at Chitaldroog, date A. D. 1355.

*Size fl. 5 x fl. 3.—Hafe Kannada Characters.*

Cow suck- ling's milk.	Sword.	Son.	LINGA	Priest.	Moon
		Hand.			

The *sāsana* given by *Mallinātha Vojeyar*, son of *Ajiya Sāi Nāyka*, is as follows :—

Fortune. Reverence to the gurus. Obeisance to *S'ri Siddhanātha*. Adored be *S'ambhu*, beauteous with the *chāmara*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

Beyond the reach of slander, a thunderbolt to the mountain chains the hostile kings, is *Bukka Rāya*, at the brandishing of whose glittering sword the earth trembles, kings steal away in terror and hide themselves; by their evil designs they bring ruin on themselves and are beaten however strong. What king in truth can stand before him? A lion to the rutting elephants the hostile kings, a crowning ornament of the wisest monarchs, firm as mount Meru, delighting in battle with opposing kings, the treasury to which all kings and rulers come, who, O *Bukka Rāya*, among the kings of the earth is king above you?

May it be well.—While the *Mahā Manjales'vara*, the king who is a destroyer of rulers, the conqueror of opposing kings, the punisher of kings who break their word, the lord of the eastern and western oceans,\* *Vīra S'ri Bukka Rāya Vojeyar*, was in *Hasa pāṭṭaya*, a city possessed of all titles, the capital of *Nijagali Kāṇaka Rāya*, in the *Hoyasāpa* country, ruling the kingdom in peace and wisdom :—†

The noble *Mallinātha*, son of *Nāḷegonja Sītyyana*, was the exalted commander of the *Turaka* army, the *Sevana* army, ‡ the *Telunga* army, the powerful *Pāṇḍya* army, and the *Hoyasāpa* army. This valiant king was respected as a great hero among all the forces of his enemies. To describe the prowess of *Nāḷegonja Malla* :—To his own army he towered above the earth like a fort of

\* These titles in the original are :—*S'rinannu Mahā Manjales'varam, manjalesha-khanḍiya-vega, ari-nāya-vibhāda, bhāṣage tappann rāṣṭra gunda, pāra pūṣṭina samādāṭṭipati*.

† *Sukha sandātthā vināśadim*, literally, in the enjoyment of agreeable conversation, or in the enjoyment of happiness and good stories, supposed to be the same as *dharma katha*, moral tales, or anecdotes of the justice and administration of former kings (see expression in No. 25), especially of such acts as resulted in the acquisition of merit. It is a set phrase, used in the majority of the inscriptions, and has been rendered in this and all other places "in peace and wisdom" as conveying the idea probably intended to be expressed.

‡ Perhaps *turaga*, the horse or cavalry, and *sevana*, the slaves or mercenaries.

adamant, but to the forces of the enemy as if surrounded with ditches, ramparts, bastions, batteries, and embankments constructed for their ruin.\*

May it be well.—While the Mahā Manjales'vara, the king who is a destroyer of rulers, the worshipper at the divine lotus feet of the god Amara Guṇḍa, Mallinātha Voṣṭegar, son of Aliya Sāi Nāyka, was in *Bemmatana-kallu*, ruling the kingdom in peace and wisdom :—

May it be well.—In the Śaka year 1277, the year Manmatha, the month Jyeshtha, the 7th day of the moon's increase, Monday; having built an upper storey of stone for the god Siddhanātha of that *Bemmatana-kallu*, and having dedicated a pinnacle thereon to the god, and constructed a stone swing; in order that this work of merit may endure as long as sun and moon, and bear fruit, having repaired the village of *Chikkapura* in that *Bemmatana-kallu* nāḍu, which formerly belonged to the god, we have presented it to that god Siddhanātha, for the decorations and processions, for the illuminations and presentation of food; † and within the four boundaries of the village, the *akshina*, *āgāmi*, *nūthi*, *nikahepa*, *jala*, *yashāya*, *siddha*, *siddhya*, together with the *siddhāya*, *hadike*, *hadike*, *kāpika*, *kāḍḍāya*, *ḷitti*, *koṭṭana*, *aliṭu*, *anṇāya*, *ṣunka*, *haṣṭidere*, *tappu*, *toruṭi*, *pārtāya*, *apārtāya*, and all the *akṣha-bhoga-tejas-saḍāya* rights, ‡ free of every burden. Thus has Mallinātha Voṣṭegar presented, with pouring of water, to the holy priest, the worshipper at the divine lotus feet of the god Siddhanātha, *Soranna*, the son of *Hiriya Siddanna*.

Mallinātha Voṣṭegar's own signature of approval :—

S'ri Amara Guṇḍa (in Devanāgarī characters).

Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Of making a gift or maintaining one made by another, the maintaining another's is the best. He who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude. Whoso maintains this gift will exalt his progenitors of both lines; whose opposing it, brings it to ruin, will cast his ancestors for twenty one generations into hell.

\* The verse is full of a play of words, between *piṇḍa* a part of his nature, and *piṇḍa*, a fort.

† *Anga-ranga bhāga bhāga-saḍāya-paṭa*.

‡ The *akṣha-bhoga-tejas-saḍāya*, or eight rights of full possession, occur in many descriptions. They are, *akṣina*, present profit; *āgāmi*, future profit; *nūthi*, hidden treasure; *nikahepa*, underground stores; *jala*, springs; *yashāya*, stones or minerals; *siddha*, satisfaction; *siddhya*, possibilities.

Besides these, are here specified a variety of imposts as follows :—*siddhiga*, land rent; *hadike*, a tax paid by merchants on pieces goods; *hadike*, a tax paid by tank diggers; *kāḍḍa*, offerings or gifts; *kāḍḍiga*, distriut; *ḷitti*, impressed labour; *koṭṭana*, bottling the bulk from paddy; *aliṭu*, waste or run; *anṇāya*, injustice; *ṣunka*, customs duties; *haṣṭidere*, tax on cattle pens; *tappu*, fines; *toruṭi*, burrowing; *pārtāya*, old rights; *apārtāya*, new rights.



Signature of *Karnika Devanna*. Signature of *Devappa*.

The builder of the upper storey for the god,\* of the tower and the stone swing, and the engraver of this śāsana was the stone-mason *Jadaya Ramajja*.

This is genuine, any letter deficient or in excess notwithstanding. Prosperity! Fortune, fortune!

## 2. Śīla Śāsana at Chitaldroog, date A. D. 1356.

Size ft. 2 9' x ft. 3.—*Half Kannada Characters.*

	Sun		Moon	
Wand.	LINGA	Priest.	Cow suck- ling calf.	Sword.

Fortune. Reverence to the gurus. Obeisance to *S'ri Siddhanātha*. Adored be *S'ambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Do thou the supreme, the five-faced, embodiment of all above and below, supreme lord, wearer of the serpent ornament, benefactor of all worlds, a wild-fire to the forest of sin, supporter of all worlds, great in might, friend of *Paras'u Rama*, the purifier, have mercy on me.

Beyond the reach of slander, a thunderbolt to the mountain chains the hostile kings, is *Bukka Rāya*, at the brandishing of whose glittering sword the earth trembles, kings steal away in terror and hide themselves; by their evil designs they bring ruin on themselves and are beaten however strong. What king in truth can stand before him? A lion to the rutting elephants the hostile kings, a crowning ornament of the wisest monarchs, firm as mount *Meru*, delighting in battle with opposing kings, the treasury to which all kings and rulers come, who, O *Bukka Rāya*, among the kings of the earth is king above you?

May it be well.—While the *Mahā Maṇḍales* vana, the king who is a destroyer of rulers, the conqueror of opposing kings, the punisher of kings who break their word, the lord of the eastern and western oceans, \* *Vīra S'ri Bukka Rāya Voḍeyar*, was in *Hosa-pattana*, a city possessed of all titles, the capital of *Nijagali Rajaka Rāya*, in the *Hoysana* country, ruling the kingdom in peace and wisdom\*.—

\* See note, p. 2.

As Indra dwells in Amarāvati on the summit of mount Meru, as Krishna in Dvāraka, as Siva in Kailāsa, so, worthy of all praise, the king *Sāranya Mallinātha*, the sole champion, famed throughout the world, having the title of *Nadagōṭṭa Malla*, resides in his hill-fort. The noble *Mallinātha*, son of *Nadagōṭṭa Sāyana*, was the exalted commander of the *Turaka* army, the *Sevana* army,\* the *Telunga* army, the powerful *Pāṇḍya* army, and the *Hopsana* army. This valiant king was respected as a great hero among all the forces of his enemies. To describe the prowess of *Nadagōṭṭa Malla*: to his own army he towered above the earth like a fort of adamant, but to the forces of the enemy as if surrounded with ditches, ramparts, bastions, batteries, and embankments constructed for their ruin.†

May it be well.—While the *Mahā Mandales'vara*, the king who is a destroyer of rulers, the worshipper at the divine lotus feet of the god *Amara Guṇḍa*, *Mallinātha Vodeyar*, son of *Aliya Sāyi Nāyaka*, was in *Bemmatana-kallu*, ruling the kingdom in peace and wisdom:—

May it be well.—In the Śaka year 1278, the year *Durmakhi*, the month *A'shāḍha*, the third day of the moon's increase, *Theraday*; having built an upper storey of stone for the god *Siddhanātha* of that *Bemmatana-kallu*, and having dedicated a pinnacle thereon to the god, and constructed a stone swing; in order that this work of merit may endure as long as sun and moon, and bear fruit, having repaired the village of *Musuvadiya-pura* in that *Bemmatana-kallu nāḍu*, which formerly belonged to the god, we have presented it to that god *Siddhanātha*, for the decorations and processions, for the illuminations, and presentation of food; and within the four boundaries, namely, the *Linga mudre* stone of *Ketana khandi* formerly existing in the east, the *Linga mudre* stone of *Musuvadiya khandi*, the *Linga mudre* stone at the boundary of the fields south of *Gondamanhalli*, the *Linga mudre* stone at the boundary of the fields west of *Gondamanhalli*.—within these four boundaries, the *ālshina*, *āḍami*, *nidhi*, *nikshepa*, *jala*, *pāshāṇa*, *siddha*, *nāḍhya*, together with the *siddhiya*, *hadike*, *hadike*, *hinike*, *kaḍḍāya*, *biṭṭi*, *koṭṭana*, *aliva*, *anuyāya*, *sunka*, *hāṭṭidere*, *taypu*, *torudi*, *pārbbāya*, *apārbbāya*, and all the *ashya-lhoga-tejas-saḷunya* rights, † free of every burden. Thus has *Mallinātha Vodeyar* presented, with pouring of water, to the holy priest, the worshipper at the divine lotus feet of the god *Siddhanātha*, *Sevana*, the son of *Hiriyā Siddama*, to endure as long as sun and moon.

*Mallinātha Vodeyar's* own signature of approval:—

Śrī Amara Guṇḍa (in Devanāgarī characters).

\* See note, p. 2.

† See note, p. 3.

Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Of making a gift or maintaining one made by another, the maintaining another's is the best. He who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude. Whoso maintains this gift will exalt his progenitors of both lines; whoso opposing it, brings it to ruin, will cast his ancestors for twenty one generations into hell.

The thief who, wandering here by day or by night, shall steal so much as a stick; the great lord of the country, or the emperor who rules in the city, or the sovereign who rules the world, if he shall with an evil mind think to plunder the rent-free villages, or fields, or property within this region; cast his mother and father and all his relations for 27 crores of years into the hell full of worms, and swallow them up at last, O sin, do you see? \* Whoso fearing to touch this sacred land and property, like a frightened serpent drops from a branch, so slips away and respects it; with him speedily and at once unite, and bring him along with joy, O merit, do you see? Sin or merit will a man contract according to these two prayers. This is true, this is true, do you see, all people? Whoso doubts it will sink into hell.

Signature of *Karnika Devanna*. Signature of *Eoratsa Virappa*.

In this village the gau la will give five days sowing and maintain the property of the god.

The builder of the upper storey for the god, of the tower and the stone swing, and the engraver of this s'āmana, was the stone-mason *Jadaya Ramajja*.

This is genuine, any letter deficient or in excess notwithstanding. Prosperity! Fortune, fortune!

### 3. S'ila Sasana at Chitaldroog, date A. D. 1190.

*Sin. fl. 4 4' x fl. 1 5'—Hale Kannada Characters.*

Cow work-  
ing soil.

LINGA

PISTON

WHEEL

*Sri Somanatha*. Adored be *S'amēhu*, beauteous with the chāmara-like crescent moon kissing his lofty head: the original foundation-pillar of the city of the three worlds.

When the tiger rushed out of the forest, the muni saying *hoji sili*, that moment *S'ala* piercing it (*hoji sili*), dragged it along, and in a wonderful manner raised up the tiger on the point of his iron rod, which thence stood for his banner, and he became famous throughout the world as *Hoyisana*.

\* *Kandiyi yele pipani*!



To the auspicious *Hoyasa* emperor *Vinayāditya* was borne, by his virtuous queen, *Yerayanga Deva*. From him (came) the king *Vishṇu*, the king *Narasimha* and the king *Ballāḥa*. Then, famous for victories, *Narasimha Rāja*. From him *Vira Somes'vara*. To *Somes'vara Chakri* and *Bijjala Rāni*, whose form was that of the Lakshmi of victory, was born, a cause for the prosperity of the world, of great might, *Sri Narasimha*, who as an abode of victory, in prowess equal to Indra, versed in all the poems, a hero incarnate, was famed throughout the world.

To *Narasimha*, the splitter of the skulls of his enemies, and to his queen the Pūṭṭa Mahādevi, was born through their virtue, the brave king *Ballāḥa Deva Hoyasa Rāja*. Who in the earth is a king? who brave? who the support of the king *Narasimha*? who the immovable, a bheruṇḍa to other kings' sons? He is the king; he is the brave; he is the support of the king *Narasimha*: he the immovable, the bheruṇḍa to other kings' sons. Brave, in generosity as *Maru*, commander of great forces, by the valour of his cousin (*mayāduna*) *Sevana*

May it be well.—While the auspicious king *Hoyasa Bhūja Bala Ballāḥa Deva*, protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, the sun in the sky of the *Yādava* race, a chūḍamayi to the wise, king over the *Māle rājās*, a champion among the *Mālepas*, ganḍa bheruṇḍa, unassisted hero, immovable champion, sole champion of the earth, *Malla* of the *Saniṣṭra Siddhigiri* hill fort, \* in bravery like *Rama*, a lion to the elephants the hostile kings, the establisher of *Chōḷa Rāja*, the

of *Pāṇḍya Rāja*, the uprooter of the *Magara* kingdom,†—together with his great minister *Mendiga Deva Dammāyaka* and his great minister *Aliya Mūcheyā Dammāyaka*, was in his residence at *Dorasamudra*, ruling the kingdom in peace and wisdom:—†

In the *Saka* year (*figures obliterated*), the year *Sidhārāma*, the month *Vaiśākha*, the 3rd day of the moon's increase, Friday, a gift was made by the great ministers . . . *Dammāyaka* and *Aliya Singeya Dammāyaka*, to the god *Somanātha*, set up in the . . . .  
maṭha in *Bemmatani kattu*, as follows:—

(*Rest illegible*).

\* *Saniṣṭra-bhīmanirayana, śrī-prithvi-callaḥam, mahā-jadhiraya, paramanoram, parama-bhāṣṭarayan, Sadara-brahmāra-dyanaya, sarasva-chidmāni, Māle rājā rājan, Mālepa-rū-gaṇḍa, ganḍa bheruṇḍa, amāyā sara, kadana-pra-kanda, yohāṇa sara, Saniṣṭra Siddhigiri-durga Malla.*

† See note, p. 2.

## 4. Sila Sasana at Chitaldroog, date A. D. 1063.

*Size ft. 3 7' x ft. 2 1.' Base Kannada Characters.*

*(Indistinct and partly broken.)*

	MOON.		SUN.
Prisei.	LIŪGA.	Sword.	Cric. Cow.

Adored be *Sambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head: th original foundation-pillar of the city of the three worlds. Reverence to the gurus.

May it be well.—While the victorious kingdom of the auspicious *Jagadeka Malla*, protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyāsraya kula*, ornament of the *Chātukyas* = was increasing in prosperity to endure as long as sun, moon, stars and sky:—

The dweller at his lotus feet; May it be well, the auspicious *Mahā Mandalesvara*, *Vijaya Pāṇḍya Deva*, entitled to the five great drums, great lord of the earth, lord of *Kānchipura*, sun in the sky of the *Yātara* race, a head-jewel to brave warriors, a sun to the lotus of his own family, defeater of the designs of *Rājiga Chōla*, . . . . . a bee at the lotus feet of the auspicious *Jagadeka Malla Deva*, having these and all other titles, was in his residence at *Uchangi*, ruling the *Notambanisi* 32,000 in peace and wisdom, punishing the evil and protecting the good:—

The dweller at his lotus feet, a bee at the lotus feet of *Kāmarasa Deva*, possessed of these and many other titles, chief of great tributaries, favorite of the *Lakshmi* of victory . . . . . a sun to the waterlilies the faces of the wives of hostile kings, an ornament to the lady fame, in purity like *Ushishma*, subduer of his enemies' forces, chief of mighty kings, worshipping at the lotus feet of the god *Hijumbesvara* *Trugaya Nāyaka*, was *Vāḷayāditya Nāyaka*.

To describe his bravery:— When any hostile force essayed to attack him and he with great fury surrounded it, or when if it seemed more numerous than his own he raised a terrific war cry like the roar of a lion, and sprang upon them with the charge of a great tiger, as about to swallow them up like *Rāhu*,—whose faces did not turn? When the neighbouring tributary kings

\* *Sri-pratibhālabhāṣa, Mahārājadhīrāja, Parameśvaram, Parama-hoffarāṣam, Satyāraya-kula-tilāṣam, Chāḷukya-bhāṣayam.*





supreme ruler, conqueror of hostile kings, lord of the four oceans, eastern, western, northern and southern ; \* daily bestowing streams of gold and camphor ; a lord over the courtezans the hostile kings ( ! ) ; a terror to the kings at the eight points of the compass ; gave the following śāsana :—

In the aforesaid year, on the aforesaid day, at the auspicious time of full-moon in the month Kartika, having made a great feast, and dedicated a tower to the incarnation of the supreme lord Śada Śiva which was manifested at the time when Vrikodara the son of Pandu slew Hidimbakāsura, ( namely ) the god *Hidimbānātha* of the auspicious great city of *Bemattana-kallu*, situated in Jambu dvīpa, which lies south of Mahā Meru, the centre of the world 50 crore yojanas in extent :—the auspicious Mahā Mandales'vara, *Vīra Mallanna Vodeyar*, in order that his mother might obtain merit ; at the auspicious time of full-moon, on the 15th day of the moon's increase, in the month Kartika, naming Kunchiganahalli, one of the eastern villages belonging to Bemattana-kallu, after his mother *Mallayavve*, presented it to provide for the decorations, processions and illuminations of the god *Hidimbānātha*.

And for the erection of a stone tower to the southern gateway of that god's temple, in order that his mother Mallayavve might obtain merit in the other world, he presented within the four boundaries of that *Mallāpura*, late Kunchiganahalli, the *nīdhī*, *nīkshēpa*, *jāla*, *pāśāṇa*, *akṣina*, *ūgāna*, *siddha*, *sādhya*, with all the *aṣṭa-bhoga-tejas-svāmya* rights, † with freedom from every burden, as long as sun and moon endure ; and for the service, processions and illuminations of the god *Hidimbānātha*, the remission of all taxes.

This śāsana of the gift for the service of god of the late Kunchiganahalli, named Mallāpura after our mother, bestowed with presentation of a coin and pouring of water, in sole possession, for the sake of future merit, have we, the Mahā Mandales'vara, *Vīra Mallanna Vodeyar*, given of our own free will and consent. When offering the daily service and prayers to the god *Hidimbānātha* at the three seasons, may the devotees of the place enjoy this ; and Parvatī grant her blessing that *Mallayavve* may obtain the heaven of merit. May the people eat with joy the food presented to the god.

Approved—Śrī Tryambaka.

Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Therefore let all acquire the merit of preserving this gift. Whoso with an evil mind destroys a gift presented to the gods or to Brahmans loses all the merit of his own gifts.

Great prosperity ! Fortune, fortune !

\* See note p. 2.

† See note p. 3.

## 6. Sila Sasana at Chitaldroog, date A. D. 1287.

*Sim fl. 3 5' = fl. 2 9'.—Half Kannada Characters.*

Sun.		Moon.	Nandi
	Lings with Priest.		
	Vasant	Cow singl.	
Chakra	svastika	ling call.	Fanka.

Adored be *S'ri Gamidhipati*. Adored be the lord *Ramakrishna*. Adored be *Sambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head: the original foundation-pillar of the city of the three worlds.

The *Hoyasala* emperors, king *Vinayaditya* of glorious fame, *Yerayanga Deva* the valiant, the king *Narasimha Chakri*, the powerful king *Ballaḥa*, *Narasimha Rāga* exalted with victory; from these (was descended) *Vira Somes'vara*. To *Somes'vara Chakri* and *Bijjala Rāni*, whose form was that of the *Lakshmi* of victory, was born the king *Narasimha*, a collection of all good fortune to the world.

To that brave king *Narasimha*, like a limb in carrying out all his wishes the manager of all his affairs, of a benevolence which benefitted all who looked on him, of exalted honor, *Perumalla* was the minister (*mantri*), whose acts were full of glory.

An ornament to those who were born in the excellent *Atreya goṭra* was *Vishnu Disha*. To him and to *Trivitta manchale*, praised by all the world, was born the exalted son *Perumalla Deva Mantri*, the *Rāntta Rāya*, of good character, worshipper at the two lotus feet of his guru *Ramakrishna*. With his sword he offered up the head of the powerful *Ratnapāla* to the *Lakshmi* of victory though there was a screen between them, and capturing that tent (*javanike*) he obtained the name of *Javanike Nārāyana*, such was the might of this *Rāntta* king.

May it well.—While the heroic emperor, that *Hoyasala S'ri Narasimha Deva*, possessed of all titles, was in the royal city of *Dorasamudra*, ruling the kingdom of the earth in peace and wisdom:—\*

The dweller at his lotus feet, the suspicious *Mahā Pradhāna*, *Perumalla Danṭanigaka*, punisher of the slayers of swamis, king of the *Rānttas*, *Javanike Nārāyana*, worshipper of the lotus feet of *Ramakrishna*; the *vāka* year 1208 having passed, and the year *Byaya* being then current, in the month *Chaitra*, the 10th day of the moon's increase, Wednesday; within the *Benmatianiru*

\* See note p. 2.

vrittis, at the hands of *Benaka Gauḍa*, son of *Kama Gauḍa*, on the application of the giver of gifts the *Adhikāri Viṭhappa*, son of *Viasanna*, and on the application of the people of that *Bemattanūru*, of the *Nāḍ* prabhus to whom the vrittis belonged, and of all the persons having an interest in the lands and dues; that *Perumāla Deva Dandanāyaka*, paying the proper value of that time into the hands of that *Benaka Gauḍa* by the hand of *Vokkalaya*, took as a regular purchase, with presentation of a coin and pouring of water, *Kurubura Kāleya's* tank situated in the *Nagarēri S'ime*, and the paddy land attached to that tank, together with the *āḡūmi*\* within the sluice of the tank; also the tract of dry-cultivation land within these four boundaries, within the stones erected by that nād, namely, from the tamarind tree, on the north *Ramiya Benaka*, on the south the *Benne* pond, on the west *Halaveri*, on the east the *Bella* hollow.

And on this tract of dry-cultivation land, that *Perumāla Deva Dandanāyaka*, erecting stones within the four boundaries as far as the *Hule* well of that *Bemattanūru* durga; divided it into 24 vrittis according to the two dozen sacred names, and attaching it to the *Brahmapuri* belonging to *Perumālapura* which he had built, gave it with pouring of water to the Brahmins.

And in this kshetra he presented, with pouring of water, 10 *kolagas* of paddy land for offering of food to *Hulimbesvara*; 1 *salige* of paddy land for offering of food to *Cholesvara*; 1 *salige* of paddy land and 100 *kamba* of dry land to *Benaka Gauḍa* as *koḍiga* for building the tank; 10 *kolaga* of paddy land to *Bāchaya*, the nād shanbhog; and 10 *kolaga* of paddy land to the Heggade *Chilmaya*. All the rest belongs to those Brahmins.

And the *sāsana* of this gift which the citizens of *Bemattanūru*, (namely) *Chatte Setti*, *Bomma Setti*, *Bhṛāṇṭiya Malla Setti*, *Vodeya Piḷḷa Setti*, *Sankeya Nāyaka*, *Bomma Setti*; the master of the nād, that *Benaka Gauḍa*; *Baraḍa Gauḍa* of the *Sigali* stone quarry; *Hūlu Bomma Gauḍa* of *Sādarahalli*; *Balla Gauḍa*, the son of *Kāma Gauḍa* of *Benne-dōni*; that *Bomma Gauḍa*; *Kāḍa Gauḍa*, the son of *Bomma Gauḍa* of *Siddhapura*; *Bāchanna*, the son of the *Volageri Vittiya Nāḍ* Prābhū, *Ampalaya Hiriyanna*; *Malla Gauḍa*, son of *Boppa Gauḍa* of *Manale*; *Nāga Gauḍa*, son of *Naga Gauḍa* of *Maleyanūru*; the *Nāḍ* *Setti* *Gutta Chaladanka Rama Setti*; the *Nāḍ* *Rāja-guru Māla Guru*; that *Chāḷa Guru*; *Volageri Vitti Dhammana Guru*; that *Bomma Guru*; the *Nāḍ* *Senabhoḍa Bāchanna*; that *Chāḷamaiya Heggade*; *Kāma Bhova*, the son of *Kabbala Kāla Bhova*—caused to be written, and gave to *Perumāla Deva* with pouring of water, as of a *Brahmapuri* themselves had made, was as follows:—Within this kshetra whatever *ajivu* or *annyāya* is included in the *siddāya*, *kaṭaka*, *sece*, and

\* See note p. 3.



*kirukula* \* we ourselves discharging it, have presented this gift free of all burdens, and free of rent, as long as sun and moon endure, and have given it with pouring water as a gift presented by the nad.

And within this kshetra, that *Perumāla Deva Dandanāyaka*, rebuilding that *Kurubara Kalleya* tank which he had bought from the hands of that *Benaka Gauda*, and naming it *Perumāla samudra*, presented it for the maintenance of the *Aindra parva* rites of the god *Panchakes'vara* to be performed in *Perumālapura*; and of the land under that *Perumāla samudra* 1 *salige* of paddy land, and of the dry cultivation land he had purchased, 100 *kamba* of dry land, these he presented with pouring of water for the rites of that *Panchakes'vara*. The *mahajans* of that *Perumālapura*, exacting no *hadike* or *hāranet*† from that kshetra, or from the cultivators of that kshetra, shall preserve the kshetra free from all burdens, as long as sun and moon endure, for the *Aindra parva* rites.

In confirmation of which, the signatures of that *Perumāla Deva Dandanāyaka*, of *Alada Masari Virappa*, of the seller (of the land) *Benaka Gauda*, of the *agāmika*, and the nad people are attached.

The writing of the Nad *Sēnalbhōva Bāchanna*.

Great prosperity! Fortune, Fortune!

Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does *Rāmachandra* from age to age beseech the kings who come after him. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

(Signatures) *S'ri Yallalenātha*; *S'ri Bis'ves'vara*; that *Benaka Gauda's* approval,—*S'ri Bhimanātha*; the approval of the citizens,—*S'ri Vitarāga*, (23 letters in Tamil) *S'ri Bāches'vara*; the approval of the chiefs of the Nad *Gaudas*, *S'ri K . . . Nārāyana*, *S'ri Brahmēs'vara*, *S'ri Somanātha*, *S'ri Somanātha*, *S'ri Kallinātha*, *S'ri Somanātha*, *S'ri Mallinātha*, *S'ri Kallinātha*, *S'ri Harihara*, *S'ri Cholanātha*, *S'ri Cholanātha*, *S'ri Dharmes'vara*, *S'ri Mallinātha*, *S'ri Gopinātha*, *S'ri Kallinātha*, *S'ri Bille's'vara*; approval of the nad,—*S'ri Hālimbanātha*; approval of the city,—*S'ri Hālimbanātha*.

\* *Aluva*, waste or ruin; *annayaga*, injustice; *sallaga*, land rent; *kistala*, city or army; *seva*, coloured rice presented on ceremonial occasions; *kirukula*, petty taxes.

† *Hadike*, tax on piece goods; *hāranet*, special gift.

## 7. Sila Sāsana at Davangere, date A. D. 1121.

*Size ft. 5 × ft. 2 6.—Rajasekhara's Characters.*

Cow emblem. Hag emblem.	Sun.	Langs with Priest. In a temple.	Moon. Nandi.
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(very indistinct.)

Adored be Siva in the form of *Om*. Adored be *Sambha*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Obsecration to the wearer of the crescent moon, the embodiment of pure wisdom, the three vedas being his eyes, the bestower of all happiness. Manifest to the senses, benefactor of the world, cause of the preservation, destruction and creation of the universe, the soul of all things, conqueror of anger and love, lord of the three worlds, to thee, O Siva, obeisance.

Vallabha of fortune, vallabha of the victorious spoils of his enemies, vallabha over the proudest aspiring kings and all the earth with its wealth, vallabha of the Lakshmi of a pure unsullied fame, is the auspicious Vallabha emperor *Vīramā Bhāpa*. What kings can compare with the lord of *Kuntala*, shining as the protector of the kings who sought his protection? All other kings he defeated without opposition. This being true, how can they compare with him in greatness or like him become famous? Will they rush into the flames of his valour and equal him? Dismiss the idea (*teja*). Will they capture his victorious army shouting with a lion-roar? What enterprise will those who become his enemies undertake against him? The famous and fearless kings of *Vanga*, *Anga*, *Kalinga*, *Pāṇḍya*, the mightiest among the *Dallā'as*, with those of *Saurāshṭra*, *Varāṇsa*, *Lāṇa*, *Karahāṭa*, *Chedi*, *Kūshmira*, *Gurjara*, *Sindhū*, *Trigarta*, *Mālava*, *Turushka*, and other countries, he subdued by the power of the sword in his hand, the *Chāḍukya* emperor.

May it be well.—While the victorious kingdom of the auspicious *Tri-bhuvana Malla Deva*, protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'raya kula*, ornament of the *Chāḍukyas*,\* was increasing in prosperity to endure as long as sun and moon:—

The dweller at his lotus feet, whose wealth and authority in the world were in the form of Lakshmi and Vishnu, glorious in his splendid fame, of

\* *Samantā-bhuvanā's'rayaṁ, s'ri-prithā-vallabham, mahā'rāj-dhīr'jam, parameś'varam, parameś'hārākam, Satya's'raya-kula-tilakam, Chāḍukya-bhavanam.*

great might, the famous *Malla Deva*, possessed of great and royal wealth, bearing up the burden of the world surrounded by the four oceans, surpassing *Vikrama* in bravery, was *Pándya Bhúpa*.

Breaking down the pride of the *Chola* kings, tiring out the *Andhra* kings, terrifying the *Kalinga* king, searing and pursuing after the kings of *Anga*, *Vanga*, *Magadha*, and slaying by his bodily might many other kings, he became famous. That he left the *Gurjara* king, was it because he was defeated, that *Pándya Bhupála*? 'Tis false. This great king gave up his enmity (!). Punishing the mightiest among the groups of brave kings and wearing them out, . . . . . an ornament of the *Pándya manjalikas*, a joy among the *mandalikas*, king over all the *mandalikas*, of great fame, was *Vira Pándya*.

May it be well.—The *Maha Mandales'vara*, *Tribhuvana Malla Pándya Deva*, lord of *Kéuchipura*, sun to the sky of the *Yakha* race, a head jewel among heroes of the battle field, a sun to the lotus of his own family, a chief among victors over their enemies, a terror to meaner kings, a bee at the lotus feet of *Tribhuvana Malla*;—ruling the *Najambavadi* Thirty-two Thousand, punishing the evil and protecting the good, being in his residence of . . . . . ruling the kingdom in peace and wisdom :—\*

Over all the people belonging to . . . . . *Hur* praised for its *Lakshmi* of wealth as *Bhogibhishana-pura*, attached to *Kari-nál*, situated in *Sástra nála*, belonging to *Najambavadi*; were the three chiefs *Bomma Nága*, *Sankara gáunda*, and *Hommarasa*, chiefs of the beautiful villages . . . . .

great with all high qualities, eager in performing works of merit, counted as jewels of governors for their skill in governing, versed in all wisdom :—And, may it be well.—*S'aiva Deva Setti*, possessed of all titles, a collection of all good qualities, chief of the *Mummuri daná* of the *Kannada* 4,000, praised by all the people in the world as a *Meru* to merit, the bearer up of merit, the birth place of merit, a sea to the greatness of the glory of merit, a jewel to pure merit, a seed to merit, a mine of merit, the illustrious lord promoter of merit, and of *Parasiva* works of merit :—

In the 46th year of the *Chálukya Vikrama* era, the year *Plava*, the month *Ashvija*, the 5th day of the moon's increase, Sunday;—the auspicious *Maha Mandales'vara*, *Tribhuvana Malla Pándya Deva*, gave into the hands of the aforesaid chiefs and *Saiva Deva Setti* . . . . . for repairing the temple of *Bhimesvara*, for the daily service, for the illumina-

\* See note p. 7.



tions, and for feeding the priests of the place,—\* gave, with pouring of water,  
 . . . . . 15 māru  
 . . . . . north of the *Dāvāngere* s'ime.

And this much that *Saiva Deva Setti*, with those chiefs, gave over, pouring water, and washing the feet of *Brahma Ś'iva Deva*, priest of Tribhuvana Malla Pāṇḍesvara, and *Rudra E'akti Deva*, guru of Mallikarjuna.

### 8. Ś'ila Ś'asana at Davangere, date A. D. 1142.

*Size ft. 5.8' x ft. 3.1' —Hale Kannaḍa Characters;\**

Linga.

Pandi.

(Greater part illegible.)

While the victorious kingdom of the auspicious *Bhuloka Malla*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyāś'raya kula*, ornament of the *Chalukyas*, was increasing in prosperity to endure as long as sun and moon:—†

The dweller at his lotus feet, *Vira Pāṇḍya Deva*, ruling the *Naṇṇaḷa-ḍḍi* Thirty-two Thousand, punishing the evil and protecting the good, being in his residence in the fort on the *Uchchhangī* hill, governing the kingdom in peace and wisdom:—‡

for the offerings, illuminations, daily service, distribution of alms, and repairs of the temple of the god *Jagadīśvara*, gave, with pouring of water

. . . . . of *Arasīnakere*  
 . . . . . to *Lokābharana Pundita*,  
 distinguished for *yama*, *niyama*, *svādhyāya*, *dhyāna*, *dharma*, *yoga*, *anushāśana*, *japa* and *saṁādhi* §

In the year *Dandubhi*, the month *Pushya*, the 11th day of the moon's increase, Monday, at the *vyatī pāta*, the auspicious time of the sun's entering *Makara* (*Capricornus*) on his northern course . . . . .  
*Vira Pāṇḍya Deva*, to the god *Jagadīśvara* . . . . .

\* *Kannḍa rpaṇṇita śrīmadhārakam, nitya naimittikam, dēvara namā dēvī pāṇḍaraka-kam, śāntāchāryara grāsakam.*

† For these titles see note p. 14.

‡ See note p. 2.

§ *Yama*, penance; *niyama*, fasting; *svādhyāya*, reading the vedas; *dhyāna*, meditation; *dharma*, religious merit; *yoga*, spiritual devotion; *anushāśana*, performance of devotional exercises; *japa*, prayer; *saṁādhi*, religious abstraction.

## 9. Sila Sasana at Davangere, date A. D. 1185

Size ft. 6 10" x ft. 2 6".—*Half Kannaḍa Characters.*

Hand.	Star.	Moon.	Crescent moon.
	Lings in a temple.		

(Very indistinct.)

Obeisance to the wearer of the crescent moon, the embodiment of pure wisdom, the three vedas being his eyes, the bestower of all happiness.

While the auspicious Mahā Maṇḍalesvara, Vīra Pāṇḍya Arava, purified by meditation on the lotus feet of Saṅkha Nārāyaṇa, was ruling the *Noṇḍaviddi* Thirty-two Thousand, punishing the evil and protecting the good, being in his residence at *Huchangi*, governing the kingdom in peace and wisdom :—

The dweller at his lotus feet, *Gopāla Deva Paṇḍya*, for the offerings, the illuminations, the daily service, and repairs of the temple, of the god *Someśvara*, gave

under the Sovigere tank

in the Śaka year 1087, the year Parthiva, the month Bhādrapada

(Rest illegible).

## 10. Sila Sasana at Davangere, date A. D. 1108.

Size ft. 4 8" x ft. 1 7".—*Half Kannaḍa Characters.*

Star.	Moon.	Crescent moon.
The Dever.	Lings.	

(Indistinct).

Fortune! Adored by *Saṇḍhu*, beautiful with the chāmara-like crescent moon kissing his lofty head; the original foundation pillar of the city of the three worlds.

May it be well.—While the victorious kingdom of the auspicious *Tribhuvana Maḍa Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyavṛga* *ṛṣi*, ornament of the *Chōḷukya*\*, was increasing in prosperity to endure as long as sun, moon, stars and sky :—

\* See note p. 14.

The dweller at his lotus feet, the auspicious *Barmarasa*, entitled to the five great drums, chief of great tributaries,

great minister, *Bāpasa Verggaḷe Dandanāyaka*, having by the support of *Anantapāḍa* been appointed to the government of the whole country, possessed of all ministerial and lordly qualities, an eloquent speaker, purifier of the . . . gotra, son of a well-born mother

lord over *Achchapa Nāyaka*, having these and other names and titles;—was ruling in peace the *paṇḍya* of the *Nolambavāṣi* Thirty-two Thousand, punishing the evil and protecting the good:—

May it be well,—Adorned with good qualities, of great valour, the object of universal praise, giver of rewards to his friends, his head placed with great joy at the lotus feet of Siva, his breast against the full bosoms of the youthful fair, of a life of virtue, thus was *Barmarasa* in the world. In *Kogali* nād, among the dependents (?) of the noble *Kadamba* chiefs, from the half share of customs duties which he received, having with affection made a grant of one tenth for a temple and *Jinālaya*, dancing girls (?), a tank, a well, and a chat-tram\*, famous was *Barmarasa*, a setting for the gems of good qualities.

For the service and decoration of the god *Sarveśvara*, bright as the sun with his flaming eyes, lord of the daughter of the mountain king, (*i. e.* *Parvati*), for the great illuminations, for the daily processions, and the monthly processions, *Barmarasa* made the following gift with great joy. In the 33rd year of the *Chalukya Vikrama* era, the year *Sarvadhari*, the month *Pushya*, the 5th day of the moon's increase, Thursday, at the time of the sun's entering on his northern course, at the moment of *vyati pāta*; *Barmarasa*, washing the feet of *Nalakauḥa Paṇḍita*, made the grant, with pouring of water, as a gift to the god, of 5 *pana* a month from the half customs duties (*sunka*) which he received, for the illumination and service of the god *Sarveśvara*.

Whoso maintains this gift will derive the merit of presenting a thousand tawny cows, and kolagne decked with the nine jewels, to a thousand Brahmins versed in the vedas, in the holy bathing places of *Varanasi* and *Kurukshetra*. Whoso resumes this gift will incur the sin of killing a thousand cows and a thousand Brahmins versed in the vedas, in the holy bathing places of *Varanasi* and *Kurukshetra*. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

May it be well.

\* *Kogali nāḍaḥ aggaḥ Kadamba dāyaka dāyagagadāḥ degulakam Jinālayakam niravagasaḥ kare bhūḥ sattrakam vāgale tanna paṇḍyadaḥ sunkaḥ dāḥan dāḥanḍavetta.*



## 11. S'ila S'asana at Davangere, date A. D. 1066.

Sim fl. 3 10' x ft. 1 11'.—*Base Kannada Characters.*

	Sun.		Moon.	
The Donor	Handl.	LINGA.		Cow and ling G.II

The gift made by *Suliya Bamma Nayaka*, garden watchman (*tojada talavara*) to *Mulesthana Deva*.

Adored be *S'ambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—While the victorious kingdom of the auspicious *Trailokya Mallu Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs glory of the *Satyāśraya kula*, ornament of the *Chalukyas*,\* was increasing in prosperity to endure as long as sun, moon, stars and sky:—

His son—may it be well—*S'ri Vishnu Variddhana Mahārāja Vīlayaditya Deva*, a protector of all, patron of the learned, an embodiment of the name *Akṣaya Malla*, the fort defended by whose army was impregnable to the bravest of the enemy's troops, promoter of those who extol him, destroyer of the pride of his enemies, in valour a *Jayardana*, of virtuous life, a jewel to the *Chalukyas*, a stage for the *Lakṣmi* of victory to dance on, the modern *Maumatha*, to the race of his enemies the rod of *Yama*, a sun among the brave, like *S'iva* to *Maumatha* the hostile kings, a surpassing wrestler, to the poor a *chintamani*-like benefactor, a head jewel to the diadem of kings, protector of the *Vengi Mandalesvara*, just in punishing; was ruling the *Naṅambādī* Thirty-two Thousand in peace and wisdom.†

By his permission, the *Pargaja Devappa*, minister for peace and war, and other *karnams*; *Nāgarī arasa*, lord of a thousand villages; *Pokarasa*, chief of twelve villages; *Machana Pandita*, *Mala Gāmanda*, and *Udayaditya Nāyaka*, chieftains of the place; uniting.—In the *Sāka* year 958, the year *Parābhava*, the month *Bhādrapada*, at the time of new moon, Tuesday, during an eclipse of the sun; for the service and decoration of the god *Mūlarthana Mahādeva*, and for repairs of his temple, gave, with pouring of water, to *Soman-gi Deva*, rent free, in *Bala Betturu* the first of the Twelve, the following land:—the *modaleri* fields of the *Nagara tank*, 1 *matta* of paddy land; west of that, at the watercourse of the *Kenchekere weir*, 1 *matta* of paddy land;

\* See note p. 14.

† See note p. 2.

near the first garden at the great sluice of Mudagere 400; east of the god's temple, 1 *matla* of dry land; near Killa in Mádagere 1 *matla* of dry land. For the god's lamps they presented 3 oil mills; and for the enjoyment of the god placed 12 dancing girls within his precincts.

Whoso heartily maintains this gift will derive the merit of presenting a thousand tawny cows with gold to a thousand Brahmans at Kurukshetra and Bamarai. Whoso resumes this gift will be guilty of the sin of slaying tawny cows in Bamarai, Brahmans in Kurukshetra, and rights in Sri Paryata. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Poison is no poison, the property of the gods that is the real poison. For poison kills a single man, but the property of the gods (if usurped) kills sons and descendants.

## 12. S'ila S'asana at Davangere, date A. D. 1271.

Size ft. 4 11' x ft. 2 6'—Raja's Kannaja Characters.

Sun.			Moon.
Table on Book rest.	Crooked sword.	A Tirihannara embroidered with shikaras on each side.	Cow en- girding a calf.

(Much of this s'asana is illegible and obscure.)

The doctrine of *Trailokya Nátha*, distinguished by the fruits of the supremely profound *syáti vāta*, the Jina doctrine, may it prevail.

destroyer of powerful enemies, . . . *kates'vara*, in bravery unequalled as the lord of Lanka (Ravana).

A sun to the sky of the *Yádava* race, of rare bravery, a casket for the gems of good qualities

was *Rámachandra Eshópala*, whose descent was as follows:—

*Málava*, the *Konkana* king, *Vango*,  
the *Kalinga* king, *Nepála*, *Varāja*, *Lāja*, *Gurjara*, the *Turushka* king,  
*Varāja*, *Marāja*, *Gaula*, these kings could not exist,  
such was his bravery. A head jewel in a mine of splendid bravery, *Kanda*  
*nripa* had no equal on earth. His brother was  
*Mahadeva Rāja*, whose bravery was as follows:—a terror to the greatest  
heroes of the battle field splendid as

Moreover that *Kanda Rāja's* son was *Sri Rāma*  
*Deva*, whose bravery was as follows:—

The servant of his lotus feet was *Kūji Rāja*, whose royal gurn was *Mārdangi Deva*, the glory of whose descent was as follows :—chief among the *Vira Sena senāchāryas*, firm as mount Meru .

The *Chakreshvara Madusena Yogi*

the glory of the *agraganya* of his line

was as follows :—

*Munipada Sena Yati*

chief of the *bhāṭṭārakas*

A sun to his adherents, of blameless character, in learning a wonder, a patron of distinguished wise men, an axe to cut down the spreading creeper of sin, a friend to the humble, an abode of morality, was *Padma Sena Yatinātha*, son of *Chitra Bhūpati*.

And devoted to the two lotus feet of the king, a Meru in firmness, his chest like a broad rock, the mere dust thrown up by the troops of his horse covering up all other kings, glorious with many titles, was *Kūji Rāja*, whose greatness was as follows :—The son of *Nimba Deva* praised by all the world, and of *Malimbika* whose fame resembled the full moon in autumn, younger brother of *Chaiṣa*, the husband of *Lakshmi*, reverencing the lotus feet of *Padma Sena*, of established merit, of distinguished fame, an abode of learning and truth, such was the glory of *Kūja*.

Through affection like the life to one another, celebrated in the world as were Rama and Lakshmana, in strength like Bharata, who can compare with these, thus did poets and their relatives praise, *Chaiṣa Nripati* and *Kūja Rāja*.\*

And the excellence of that exquisite *Lakshmi* was as follows :—Like the embodiment of the spells of *Manmatha*, of a colour like that of the most beautiful champaka, of a blameless character, glorious in good qualities, skilled in all useful learning (*ucoppava vidhya*), praised by the whole circle of the earth, having the gait of a lusty elephant, thus was *Lakshmi Devi* the wife of *Kūji Rāja* famed throughout the world.

And the glory of *Kūji Rāja's* son was as follows :—the son of a hero, of surpassing excellence, all offering gifts to him on account of his bravery, like the chief embodiment of valour, deriding the courage of the sun, devoted to the lotus feet of the guru *Padma Sena*, of great fame was *Yara Deva*.

\* See No. 15.



And in the middle of the *Pāṇḍya des'a* was *Bettūru*, whose beauty was as follows:—Having matchless temples, delightful rows of shops, with a street of dancing girls, and surrounded with ramparts, beyond which were extensive pleasure gardens. And the greatness of its *Manṇeya Seṭṭi* and *Guttara Gauḍa* was as follows:—an assemblage of the three branches of wisdom, lords of the *Pāṇḍya des'a*, descendants of the *Manṇeyaru*, of great bravery, abodes of all good qualities. Forfeaking the companionship of the evil,

making good use of their abilities, of distinguished fame in the world, were the sons of the *Maṇḍala Seṭṭi*. And one son of *Mācha* was *Hariva Gauḍa*, of extensive fame, profound as the sea, of a form like that of *Maṇmatha*. And the other son of *Mācha* was *Yoga Gauḍa* of great glory.

And great by fortune was *Rāma Gauḍa*, firm as mount Meru, descended in the family of *Sāmantha Gauḍa*, to which sky he was the sun.

*Kūji Rāja*, having obtained possession of *Bettūru* and other towns, while dwelling there at ease, by the instruction of *Padma Sena* erected a *Lakṣmi Jinālaya*, in order that his wife *Lakṣmi* might obtain the blessings of *svarga* and *mokṣha*. Of incomparable beauty was the temple erected by *Kūja*, the light of the celebrated *Sena* gaus, and the *Pogari gaccha*.

Moreover that *Kūja Rāja*, in the year *Prajotpati*, at the time when *Sri Vira Mahādeva Rāja* was establishing the *Bāluma* agrahāra, obtaining from him the village of *Hunasehalli* and 12 *honnas* as a free grant in permanence, came and presented them on a fortunate day to *Pārs'vanātha Deva* of that Jain temple, writing a *s'āsana* and washing the feet of *Padma Sena Bhagavāta*.

And with the consent of the *Gauḍas*, the *Maṇmatha*-like *Kūja* also gave the following:—a shop, an areca garden, an oil-mill

2 *matta*, with pouring of water.

The mine of good qualities presented *Hunasehalli*, with pouring of water, to the *Pārs'vanātha* temple, in perpetual gift.

## 13. Sila Sasana at Davangere, date A. D. 1169.

*Size ft. 4 4' x ft. 2 7'.—Half Kannada Characters.*

Sun.	Moon.	Cow stars ring out.
Wandi.	Linga with Priest in a temple.	

Adored be *S'ambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—While the auspicious Mahā Maṇḍales'vara, entitled to the five great drums, lord of the city of *Kānchīpura*, sun to the ocean of the *Yātava* race, a head jewel to the bravest warriors\*

*Vijaya Pāṇḍya Deva*, was in his residence at *Huchangi*, ruling in peace and wisdom, the *Nonumbarāṣi* Thirty-two Thousand:—

At that time; may it be well.—In the Saka year 1091, the year *Virodhi*, the second (or intercalary) month *S'ravana*, the 15th day of the moon's increase, full moon, Monday; the lands which had been formerly given rent free for the service and decoration of the god *Acimuktes'vara*, which was set up in the old ruins (*haḷeya bīṇu*) of the royal city *Hiriya Belūru*, in the kingdom of the warrior *Kūlvog-oleyrasa Deva*,† (namely) under the first sluice of the king's tank, 1 *matta* 450 *kamba* of paddy land; also 200 *kamba* for a garden: on the east 1 *matta* 100 *kamba* of dry land for a flower garden; and near it 100 *kamba* of dry land:—

These lands, having made inquiry that they formerly belonged to the gift which had been alienated, he gave again, with pouring of water, rent free, for the service and decoration, the daily worship, the illuminations and repairs, of the god *Acimuktes'vara*.

Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does Rāmachandra from age to age beseech the kings who come after him.

*Sakapura Tūle Nāgala* . . . the *Siva Kalyāṇa Nandā*, received the vritti.

\* *Sambhūgata pūṇa mahāśakti, mahā maṇḍalavarāṇa, Kānchīpura varādhīvarāṇa, Yata nandāśubhāḥī dyumāṇi, samara bhāya chāḍimāṇi.*

† See *Kūla Rāja*, in Chalukya grant of A. D. 444.

## 14. Virakal at Davangere, date? A. D. 1169.

Size ft. 6 11" x ft. 2 7".—Hale Kannaḍa Characters.

A weapon (?)

Sun.

Moon.

A weapon (?)

The hero.

Linga with Priest.

Nandi.

May it be well.—The great minister *Mācharasa*\*, possessed of all titles,  
the year

Sarvadhāri, the month Jyeshtha, the 10th day of the moon's increase, Tuesday

The hero seated in a car, with attendants bearing chamaras  
A fight between horsemen armed with swords and spears.  
A similar scene. Two men in the high ground peering  
in terror over a wall. A horseman in the left hand corner  
holding up some article with a threatening gesture.

## 15. Virakal at Davangere, date about A. D. 1270.

Size ft. 8 5" x ft. 2 4".—Hale Kannaḍa Characters.

The hero.

Sun.

Lotus.

Linga with Priest.

Lotus.

Moon.

Nandi.

The promoters of the glory of the kingdom of Mahādeva Rāya, their  
grandfather (*pitāmaha*), a king over hostile kings, and of his gentle queen,  
were *Chatta Rāja* and *Kūcharasa*. To the elder sister of these two, *Mallā*  
*Bāi*, his mother, was born *Sena*, to describe whose departure (or death) the  
lord of the thousand tongues (*Adishesha*) alone is able.

The hero seated in a towering car, attended by celestial  
nymphs bearing chamaras, and by celestial musicians.

The rain of flowers descended, the heavenly drums beat, and the heavenly  
nymphs loving her son *Sena* bore him to heaven.

A battle scene. Two horsemen engaged in combat, each  
attended by a number of followers, horses and foot.

## 16. Virakal at Davangere, date A. D. 1169.

Size ft. 5 7" x ft. 1 10".—Hale Kannaḍa Characters.

The hero.

Moon.

Linga with Priest.

Sword.

Nandi.

Sun.

In the s'aka year . . . the year Sarvadhāri, the month Chaitra, the  
10th day of the moon's increase, Tuesday, the father-in-law of *Mallāra Bhīma*,

The hero ascending to heaven in a car with  
celestial attendants bearing chamaras.

\*See No. 23.



*Vira*, at the west tank of the *Kunda kō'a*, fearlessly cut down the horses of *Kodandras* and destroyed the force. *Vira*

A fight between horsemen armed with swords,  
one of them slaying the other by an ambuscade.

while . . . from his camp, fell and went to heaven. Great good fortune (attend him).

Another fight between horsemen, one side  
armed with spears, the other with swords,  
A sinful heaver in the left corner.

## 17. S'ila S'asana at Harihara, date A. D. 1555.

Sits fl. 4 11' x fl. 2 2',—*Bole Kannala Characters.*

The Deity  
worshipping.

S'ila.

Linga.

Maen.

Mandi.

Adored by *S'ri Harihara*. Adored by *Sambhu*, beauteous with the chā-mara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. The mighty tree of bounty in the form of *Harihara* de Iadore, which is entwined by the vines the shining arms of *Lakshmi* and *Parvati*.

May it be well.—In the year 1477 of the victorious increasing *Sālavāhana* era, the year *Ananda*, the month *Vaishākha*, the 14th day of the moon's increase, Monday:—While the auspicious great king of kings, the supreme ruler,\* *Sri Vira Pratāpa Sadāsiva Deva Mahārāja* was in *Vijaynagara*, in the enjoyment of peace and wisdom† ruling the empire of the world, seated on his diamond throne:—

May it be well.—To the god *Sri Prasanna Harihara*, lord of all worlds, original god over all gods, the supreme, punisher of his enemies and subduer of their abents, the giver of boons to *Mārkaṇḍeya* rishi, the one (joint) incarnation of *Hari-Hara*, the planter of his lotus feet upon the breast of *Guhāpura* who opposed the vedas in *Guhāpura*, worshipped by the three worlds of heaven, earth and hell, granter of the desires of his votaries, the remover of all fear in the sacred forest of *Guhāraṇya*, dwelling in the eastern bank of the *Tungabhadra*, lord of the city of *Rājāhara*:—*Kṛishṇappa Nāyaka*, son of *Bhagappa Nāyaka*, worshipper of the lotus feet of that *Sadāsiva Rāja*, terrible as the white-bodied bearer of the moon (*S'iva*), boon lord of *Māndagapura*,‡

\* *S'rinan Mahārājadhara*, *Raja parvati* earth.

† See note p. 2.

‡ *S'rikara gunda dhandhika Bhiksha*, *Manid jagura varadhara*.

on the auspicious occasion of the birth day of Narasimha,\* in order that his father *Bayappa Nāyaka* and his mother *Kondamamma* might obtain merit; presented the village *Beluvādi* to provide for the mid-day meal in the chatram of the god Harihara; and the money obtained from the *harigōḷu†* fees at the river of Harihara (he assigned) for furnishing the evening meal and lamps; and presenting a silver tray for offering the evening food, felt as if every desire were satisfied.

Whoso maintains this gift will derive the merit of performing countless horse sacrifices. Whatever sinner unable to let it live, destroys it, will incur the sin of killing cows and Brahmans in the Ganges, of parricide, and of causing a mother to eat the flesh of her son.

Thus is the stone writing (!)

To maintain a gift made by another is twice as meritorious as to make a gift oneself. To resume a gift made by another is to lose all the merit of one's own. Of making a gift or maintaining one made by another, the maintaining another's is the best. He who makes a gift obtains *avarga*, but he who perpetuates one obtains final beatitude.

Great good fortune be to *Dīsappa*, the son of *Kāmarasa*, who caused the village of *Beluvādi* to be written down for the chatram of the god Harihara.

## 18. S'ila Śasana at Harihara. date A. D. 1410.

*Size ft. 9 9' x ft. 3 10'.—Hale Kannāḍa Characters.*

Adored be *S'ri Harihara*. Adored be *Sambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. The mighty tree of bounty in the form of *Harihara* do I adore, which is entwined by the vines the shining arms of *Lakshmi* and *Parvati*. A pearl in the frontlet of the pleasures of *Parvati* and *Lakshmi*, a chintāmani granting all the desires of his votaries, a head jewel to the *upanishads*, the . . . . . of the three worlds, that *Harihara* ever protect us. The god who in sport assumed the form of a boar, and shone forth tossing up the earth on the tip of his trunk which resembles a jasmīn bud, . . . . . may he protect us. By virtue of whom the earth is called the firm, the jewel womb, the mine of hidden wealth, the fertile with crops, the sustainer of all. . . . . May

\* *S'ri Narasimha jayanti gunya kēladola.*

† A circle, or round basket-bent covered with hides, commonly used in Mysore at the ferries.

he who adorns the crest of S'ambha with glory, the brother of Lakshmi, *Chandra* protect us.

Considering that in this Kali yuga the earth was filled with *kali* (sin), Vishnu formed the intention of being born in the lunar line as *Sangama*. The lady of whose brilliant fame was like an ornament of musk adorning the brow of a sky as dark as the (leaves of the) *honge* tree. In that line, as Rama in the line of Das'aratha, so was born *Bukka Rāja*, distinguished with all auspicious marks, destined to be the deliverer of the world. While he with his great strength was supporting the burden of the world, Vishnu and Siva enjoyed complete rest in their beds (they had nothing to do!) His son was *Rāja Harihara*, in the milk sea of whose fame the mundane egg (*Brahmāṇḍa*) floated as a bubble. The fire of his valour, as flame fed with ghee, so it increased, watered by the rain of the tears of hostile king's wives. Again and again without end had he bestowed the sixteen kinds of gifts, and others besides.

As from Siva was born *Senāni*, so from this king sprung *Daiya Rāja*, the punisher of the evil. When he went forth to war the dust thrown up by the hosts of his cavalry caused the sun to set, and his enemies were drowned in the streams of blood drawn forth by the clouds of his arrows, thus was *Daiya Rāja* famed in the world. During his reign no lesson was taught but the veda, agitation was only in the waves of the river, trembling only among the leaves of the vine, none of these things occurred among men. By the brightness of whose fame all the world shone with white, and the fear of Agastya forsook this milk sea.

The conqueror of the hosts of his enemies, a Bhoja to learning, a kalpa *vraksha* in bestowing, a Kubera in wealth, a Manmatha to women, to all manner of wisdom a refuge, a devoted worshipper of Siva, thus shines *Daiya Rāja*.

May it be well.—An ornament to all the world, bearing in his mighty arms a bow skilled in destroying the groups of powerful enemies, rejoicing Siva with his unintermitting devotion, lord of the eastern and western, the southern and northern oceans, whose inexhaustible arrows are the envy of all other kings, destroyer of the serpents the kings who break their word, to Hindu *rājas* a divine protector, granter of life, land and wealth to the kings who seek his protection, displaying his power in uprooting and destroying the trees the evil, remover of the fears of all by his might, devoted to the worship of the lotus feet of the self-born Siva; by the worship of the feet of the royal guru *Kriya Sakti*,—auspicious royal *dhārya* of the *rāja-guru manjula*,



chief *dehāri*, invincible king of the *Rāṇuṣas*, the united dwelling place of the Lakshmi of penance and the Lakshmi of government, — having obtained all manner of wealth and the kingdom, the auspicious king of kings, the supreme ruler, \**S'ri Vira Pratāpa Dvīpa Rāja Mahārāja*, in the Saka year *netra*, *agni*, *vahni*, *indu*, the year 1852, the year Vikruti, the month Bhādrapada, the 12th day of the moon's increase, Monday, made an agreement (*vyavahāra*) between the god *Harihara* and the Brahmins residing in *Harihara kshetra*, as follows:—

On the Brahmins at their own expense building a dam to the river *Haridra*, and leading a channel through the land of the god *Harihara* into *Harihara-pura*; of all the lands irrigated by the thus led channel, two shares (thirds) shall be for the god *Harihara*, and one share (third) for the Brahmins who at their own expense constructed the channel, to be by them enjoyed, free of all burdens, as long as sun and moon endure. Thus was it given in a copper *śāsana*.

In order that it may be known with certainty what Brahmins have a right to this land, their *gotra* and *śidra* are here set down.

(Here follow the above particulars relating to 108 Brahmins.)

And for the daily service of the god *Harihara* one *vṛtti*, and for the food of the Brahmins (in his temple) two *vṛtti*, altogether 111 *vṛtti*.

Taking together all the land which is irrigated under the channel made to *Barani*, *Kandu*, *Dehādi*, *Hanagavādi*, *Harihara*, *Guttāra*, as far as *Gangā-narasaiya* tank:—the god *Harihara* shall enjoy two shares thereof, and the Brahmins who built the dam and led off the channel at their own expense shall enjoy one share.

And the expense of annual repairs of the channel, and expenses arising in course of time from any orders of kings, or the judgment of God, shall be borne at the rate of two-thirds by the god, and one-third by the Brahmins.

The water of the channel moreover shall be distributed at the same rate of two-thirds to the (land of the) god, and one-third to (that of) the Brahmins.

And the expense of cleaning out the channel and building sluices shall be borne at the same rate of two-thirds by the god and one-third by the Brahmins.

Thus is it written in a copper *śāsana*, of which this stone *śāsana* is a copy.

At the time of building the dam to the river *Haridra*, the god *Harihara* and the Brahmins, the past present and future possessors of the *vṛtti*, gave to

*Bharata arādhyā*, the son of *Krishna Mallāchārya*, of the *Gautama* gotra and the *Rik śākha*, with pouring of water; 10 *masurina kolaga* of paddy land under the channel; namely, 5 from the god and 5 from the Brahmins; altogether 10.

And to the preparer of this *sāsana*, the god *Harihara* and the Brahmin *vritti*-holders uniting, gave from the god 4 *kolaga*, and from the Brahmins 4 *kolaga*, altogether 8 *kolaga* of paddy land; namely, to *Chāyavāchāri*, the son of *Vishnukarma*, called *Kallī Rāja*, a *kustripa taksā* (? poor working carpenter) of the *Yajus śākha*, and skilled in stone work, they gave 8 *masurina kolaga*.

And at the time of building the *Haridra* dam, the god and the Brahmins gave to *S'ankhara Bhāṭṭa*, performer of the *anga pradakshana*, with pouring of water, from the god 2 *kolaga* and from the Brahmins 2 *kolaga*, altogether 4 *masurina kolaga* of paddy land.

Whoso nurturs a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

May the god *Harihara*, whose feet trampled to death the *rakshasa* *Mura*, and hasten to the assistance of all pure kings who praise them, protect us as long as sun, moon and stars endure.

(A few lines at the end illegible.)

## 19. Śīla Sāsana at *Harihara*, date A. D. 1539.

Size ft. 3 7' × ft. 1 4'.—*Rajā Kannaja Chavantes*.

THAN	MOON	COW EN- CLOSING OFF.
NANDI,	LINDA	

Adored be *Gaṇādhipati*. Adored be *S'ambhu*, beauteous with the *chāmara*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. The glorious form of *Harihara* do I adore, bearing the lucky mark on the breast, having a throat like a shining conch, beautiful to the sight, enveloped in saffron garments.

The praise of the gift made by the auspicious great king of kings, the supreme ruler, \**Vira Pratāpa Śrī Vira Achyuta Deva Mahārāja*, is thus described in two verses:—†

In the *S'aka* year reckoned as *chandra, vara, anavemba* (1461) the  
year . . . . . the month *Bhādrapada*, the 12th

\* See note p. 25.

† *Padma āraṇya* likhyate.

day of the moon's increase, Tuesday, the nakshatra being S'ravana; the king Achyuta saying 'My name is my wealth, what is this property to me?' presented a mine of happiness delighting the Brahmans.

Nourished by all manner of merit, conspicuous by the crowds surrounding him, claimed by the assemblies of good men as their own, famed among all kings as the most liberal, who can obtain equality with him?

## 20. Sila S'asana at Harihara, date A. D. 1323.

*Siz ft. 11 2' x ft. 5 7'.—Hafe Kannaṅga Characters.*

Son.	Gandharva	Gandharva	Moon.	Cow and
Sandi.	Laga with Priest.	Gārada.	Gārada.	ling wall.

Adored be *Sri Harihara*. Adored be *S'ambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

\* The abode of the spirit of Lakshmi (or of the poison), bearer of the serpent and the chakra, wearing the moon as an ornament, the granter of desires (or the consumer of Mammatha), eager in the assistance of Arjuna, a form pleasing to the *gopa* (or preserving the world), pure as the moon, the mighty, the original male (*śakti puruṣha*), the supreme lord, the crowning ornament of the original gods (*śakti devata*), this *Harihara* is ever the protection of the world.

Some saying there was no god on earth but Hari (Vishnu), and some saying there was no god on earth but Hara (Śiva), to remove their doubts the *Harihara murti* was revealed in *Kūḍalūra* in a single form, which form of glory may it protect us. The Śiva that was obtained the form of Vishnu, Vishnu obtained the mighty and celebrated form of Śiva, in order that the saying of the veda might be established; and settled in *Kūḍalūr* in one single form, praised by all lands, the god *Harihara* is engaged in the protection of the world. † May be the blameless, the unchanging, of ineffable peace and joy, without be-

\* Most of the epithets can be interpreted in two ways, as referring either to Hari (Vishnu) or to Hara (Śiva).

† *Hariyūktam biju dāyama dharmasāntaḥ illendu pēṭar kōḷamḥa Haranināḥa biju dāyama dharmasāntaḥ illendu pēṭar kōḷamḥa sūvarā śaṇḍhamaṇa pīṅgini atīṣṇadim Kūḍalūrūḷi śobhakarum appant onḍ rāṇam tājela Hariharum kōṭu rakasirka nannam, Sāṇḍa S'āṇḍa Viṣṇurina rūṇam at āḍiṣṇa Viṣṇurinaṅga pampandī nēṇḍiṭṭe vettā Śiva rūṇam at āḍiṣṇa vāḍa vāḍy at ind nḍ adan vāḍi, nīḥḥayisuvantire Kūḍalūrūḷi śha mūrtiyāṅa vāḍa jagam anṭam Hariharum paritakṣitanti-kke dūṭriyam.*



gioning or end, the perfect, the form of wisdom, without growth, the being without form who took upon himself a form in the celebrated *Guhdranga*, receiver of the praises of the chief gods, *Sri Harihora*, protect us.

The Lakshmi of fortune dancing on the stage of his breast, the Lakshmi of victory disporting in the pleasure garden of his powerful arms, Sarasvati reposing on the lotus of his face, his orders being borne upon the diadems of hostile kings, his pure fame spreading light all around, the king *Narasimha*, the mightiest of kings, ruled the earth as far as the ocean shore.

The genealogy of this first of the monarchs of the world was as follows:—The veda (*arati*) being his throne, Lakshmi with lightning glances fanning him with chāmara, the changing lustre of gems in the crowns of the adoring gods rising up as the wave offering (*arati*) of a lotus before him, Nārada rishi hymning his praises in the assembly, shone Padmasūtra (Vishnu) as a kalpa vrksha, granting the desires of the world. From the midst of the lotus of his navel sprung Brahma, having the four vedas as his four faces, the cause of the creation of gods and men.

From the lotus of the heart of Brahma, as pure fragrance worthy of it, came forth the pure Atri. To him was born Chandra, his beams filled with the streams of nectar.

To Chandra, delighting all worlds with his growing rays of glory, was born the gentle Budha. From Budha that was, sprung Pururava. From Pururava Ayu. From Ayu Nahusha. From him Yayati. From this Chandra kula sprung the *Yadu kula*, in which was born the incomparable Sala.

He being a friend (or disciple) of the muni, was with devotion offering praises to the goddess *Visantha* of *Sasakapura*, in order that he might obtain the dominion of all kingdoms, when a tiger rushed forth, with its waving tail lashing the earth so that it trembled, its eyes flaming forth streams of fiery rage, its tongue stretched out as if the river of fire so formed, roaring like a thunderbolt, terrific in form. The muni saying *Hoyi Sala*, he slew it and dragged it along, and thus became *Hoyisala*.

To the sky of the kings of that Hoyisala race was *Vinayakidya* the sun. Glorious was *Yereyanga*, who on those that with obsequence resorted to him for protection descended in showers of gold like the rain, but on others he fell as a destroying thunderbolt. The sons of this *Yereyanga* were the powerful *Balkaja*, *Bitri Deva* (and) *Udayakidya*.

Among them *Vishnu nripa* was celebrated as the most handsome in form, a great king of the earth. . . . . When he set

out for the conquest of other kings the dust raised by his hosts covered the ocean and turned its waters to clay, but by their march treading it down firm, they passed over, subdued mighty kings, and brought them into subjection, thus was *Bhīṣma* the chief among the three. When this *Bhīṣma*, the jayāga (loser) of the battle field, set out for victory, *Kānci* was breached, *Kaṅgu* was overthrown, *Vīraṭa-kṛte* cried out, *Royatūru* opposing was destroyed, the seven *Koukanas* unable to stand against the (chariot) wheels of his command threw down their arms and cast themselves into the sea.

To that *Vishnu Varddhana* and to *Lohman Devi*, resembling the royal queen of *Maamatha*, was born the king *Narasimha*, a lion in battle. More powerful than *Bhima*, stronger than *Parasu Rama*, purer than *Ganga*, firmer than the chains of mountains, profounder than the ocean, more glorious than the incomparable sun, braver than the lion, a swift victor in the field of battle, was *Narasimha*.

As if sprung from the sharp edge of *Narasimha's* terrific sword, was born *Ballāṭa*, conspicuous for his bravery. . . . . With the army of *Somana* he fought in the battle field, till the earth could no longer drink in the streams of blood which covered it, the paths were choked up with headless bodies, and . . . . . Though accompanied by 200,000 troops besides 12,000 horse and numerous mounted chieftains all regarding him affection, he (*Ballāṭa*) on his single elephant routing that immense army of *Somana nripa*, pursued him, and stopping him between *Savatāru* and *Krishna veni*, slew him, this *Vīra Ballāṭa Rāja*. And escaping the hostile chiefs who with fury singling him out came to fall upon him, when he had halted and re-formed the pursuing army, he marched to *Vīraṭa kṛte*, and speedily laid siege to the hill forts within *Bellāṭige*, *Ratṭapalli*, *Savatāru* and *Kurugofa*; how shall I praise him, this *Giri Durga Malla*?

From the love of the mighty *Ballāṭa Rāja* and his queen *Padmala Devi* was born the king *Narasimha*, to women a form of love, to samsa a royal lover, to poetry an ocean, to the most powerful kings a budding Yama, to all others a *kalya vriksha*. Thinking he had conquered but one, two or three, others opposed him, but lost their lives as soon as they appeared against him. How shall I describe him? As there was no part of the *Kuru* land which *Bhima* had not traversed with his *gada* weapon, so was there no battle field which the state elephant of this paramount king *Narasimha* had not trodden: why should I count the victories? When he went forth mounted in a splendid bowdah on his caparisoned elephant, and the bravest of the brave, the lotus of their jewel-





Gay with the tinkling of the golden ornaments of beautiful dancing girls and of the bells of young and lusty elephants, and with the lively strains of singers, giving joy to all people on earth, a continual source of happiness, thus shone *Narayana*, in the *Andhra* country. In that royal city, a favourite of *Lakshmi*, of pure fame, a Maumatha in form, famed for liberality, was the glorious *Atti Rāja*.

To the beautiful *Nandidevika*—a kalpa vine to all her dependents, a *Lakshmi* to the *Oleas*,—and to *Aiyurasa*, was born a son *Polāṣa*, a Vishnu to all titled commanders. In battle a weapon, in giving a hand, prudent in council, a favourite minister, in liberality a *Karna* a jewelled ornament to the assembly, thus praised, he was the life to *Ballāṣa Rāja* and to king *Narasimha*, this *Polāṣa Danādhīpa*. In war when he subdued the south (*tenkasa*) sending his troops of four kinds, this minister being in friendly consultation with the other councillors as to who was the bravest in the fight, all exclaimed 'Who in government and in war is equal to this minister *Polāṣa*? All testified that among kings and ministers there were none besides these, saying, 'Among kings that *Narasimha*, among all the ministers we have seen this *Polāṣa*, you two in bravery and government have surpassed all in the world, . . . . . Who in these days has protected all the dominions of the *Hoysala* kingdom like you?'

. . . . . in government, in dignity and energy like *Brahma*, accomplished in virtue, revered by all the world as the abode of uprightness and energy in the army of *Narasimha*. In beauty without a peer, single in speech, liberal without intermission, in discerning merit knowing no party, in the king's business without thought of profit, in wealth without pride, after praising him to whom will praise apply? After taking milk what more can one take? \* Wealth and learning without opposition are both found in him, and ever young ever increasing have like the flood of the *Ganges* spread through all the world, thus was the greatness which *Polāṣa Danādhīpa* had acquired in the world.

May it be well:—In the year 1145 of the victorious increasing era, the year *Svabhānu*, the month *Māgha*, the 11th day of the moon's increase, Thursday; *Polāṣa Danādhīpa*, the *mahā pradhāna* of *S'ri Vira Narasimha Deva*, the setter up of the *Chola* king, caused to be erected a temple adorned with 115 golden pinnacles for the god *Harihara*.

\* *Hāṁ vāṁ mēl sambado?* a *Kannada* proverb.

To describe the glory of that temple:—

Celebrated through all the world as of unequalled magnificence, of lofty eminence, such as none in any former age had constructed, the temple thus built be caused to be constructed so that it should endure, an ornament to the earth. Placing on the eight cardinal points images surrounded by hills, surmounted by numerous pinnacles, with towering golden domes shining like the disks of the sun and moon, after this manner did *Polálva Danḍadhīpa*, a Dharma Rāja among the liberal, erect it. Is it a hill or the peak of a mountain? Is it a sun or a kalasa? The groups of figures, are they the ladies of the points of the compass or shining creepers? That all might thus say, *Polálva Danḍadhīpa* caused this marvel of a temple to be erected for Harihara. A place of brightness expanding like the sun, of lofty fame like donations to the good, like a pond of waterlilies, like the elephants at the points of the compass adorned with bells, thus did he cause the residence of Harihara to be adorned, this *Polálva Danḍadhīpa*, the chief commander of the Yadu king. With a tower adorned with figures having smiling mouths, with numerous lotuses, with high raised knees (?), with plates of precious stones, like the stem of a vine adorned with leaves of pictures and bells, thus a marvel to all, painted with many colors, did the temple of Harihara shine.

Praised by all as the sole chief among Vaishnava emperors, this *Polálva Dandesa* alone has obtained the fruits of merit, for he obtained the treasure for the creation of the Harihara temple, shining with 100 golden pinnacles. Formerly there was a king *Hermadī\** who thought to build a temple for Harihara and besought the god, who in a dream said to him, 'You forbear, a devout one will arise who shall accomplish this.' And this *Polálva* being directed in a dream saying 'You do this' he accordingly erected the temple and gained great fame. The temple of Harihara, which neither the king Sagara, nor the king Bhagiratha, nor Kārtivīryārjuna, Bharata, Purūrava, Prithu, Dīlīpa, none of these chief kings of old had erected, this *Polálva Danḍadhīpa* caused to be built, surmounted with golden pinnacles. In the Harihara kshetra, greater in the earth than Setu, Varanāś and Kurukshetra, and surpassing them in beauty, in this region, attracting all like a magical charm, did *Polálva* erect the temple of Harihara with golden pinnacles towering to heaven.

And 104 holy Brahmans, the embodiment of the meaning of the vedas, to the law like its lips, to the *mantra* its excellence, to the *tantra* its origin, thus possessed of all ability, caused a metal roof (*vajra kucacha*) to be made for the sake of merit, but *Polálva* of greater merit erected the temple.

\* More commonly met with as *Fernadī*.

In this Harihara ksetra, famous as *Dehrāvati*, known as *Guhāranya*, celebrated with the name of Java Lakshmi Nārāyaṇa, with dvārapālaka at the four points of the compass, was *Bānaralli*

at *Holehālu*, in the noble *Bānaralli*, this liberal king presented them to the 104 Brahmans in order, with pouring of water, *Polāṭa* *Dantandīpa* the chief minister of the Indra-like great king *Narasimha*.

What shall I say? Making the temple of Lakshmi Nārāyaṇa a joy to all, he presented certain vritti in *Bānaralli* for that temple, to endure as long as sun and moon, this *Polāṭa*, the chief commander of the Yadu king.

None truly besides you was worthy to make these two gifts in the past and none will be in the future. This from a love of merit did you do. Who before erected such a beautiful temple for Harihara.

Whoso with joy preserves this gift will obtain life and wealth. Whoso destroys it will incur the sin of slaying many rishis, Brahmans, cows, and Brahmans versed in the vedas, in Kurukshetra and Varanāsī. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

## 21. Sila Sasana at Harihara, date A. D. 1538.

Sila ft. 7 7' x ft. 2 11'.—Hale Kannada Characters.

The Deity is	Sun.		Moon
varahāya Naga		Linga.	Wand.

Praise to *Harihara*.—Adored be *Sambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May the god *Harihara*, happy in the side-glances of *Parvati* and *Lakshmi*, grant prosperity to the three worlds. May the god *Harihara*, destroyer of the *Daitya* race, humbler of the pride of *Maumatha*, terrifier of the city of *Lanka*, who brought low the desires of *Duryodhana*, the only being in the world, consumer of the three cities of the *rākhasas*, like *Yama* in the destruction of the world, the cavity of whose mind is filled with the three worlds,—protect the universe.\*

Prosperity ever to *Achyuta Deva Rāja*, who resembles in brightness the rising sun or the pleasure-giving crescent moon. His fame, which fills the three worlds, shines as would the mundane egg if split in two (!). Who sooner forms

\* Two verses of an erotic character omitted, bearing on the double relation of *Harihara* to *Parvati* and *Lakshmi* alike.





*nidhi, nishhepa, jala, pāshāna, siddha* and *sādhya*,\* freed from all burden, in the manner approved by all. And renaming it *Achyuta Rajendra Mallapura*, assigned it in permanence, as long as sun, moon and stars endure, for the mid-day offering to the god, and for the food of the Brahmans in the *chattra*.

*Mallandrādhyā*, son of *Timmanārādhyā*, follower of the Yajur veda, of the Vādhula gotra, a learned man, born in the Koṭisha family, prepared this inscription by order of his master.

## 22. Śīla Śāsana at Harihara, date A. D. 1530.

*Size ft. 5 8' x ft. 2 8'.—Hale Kannaḍa Characters.*

Moon.	LINGA.	The donor	An attendant
Hand.		worshipping,	bearing his umbrella.

Praise to *Harihara*.—Adored be *S'ambhu*, beauteous with the *chāmara*-like crescent moon kissing his lefty head; the original foundation-pillar of the city of the three worlds. Praise to that excellent *kalpa-vriksha*, the form of *Harihara*, which is entwined by the vice the arms of the shining *Lakshmi*.

In the year 1452 of the era of *S'alivāhana*, the year *Vikruti*, the month *S'rāvana*, the 8th day of the moon's decrease, Monday, on the auspicious birth-day of *Krishna*, at the moment of the *Krishna avatār*,†—while the great king of kings, supreme monarch, ‡ *S'ri Vira Pratāpa Achyuta Rāya Mahārāya*, was ruling the earth in peace and wisdom:—

Of the village of *Achyutarāyapura*, otherwise called *Baḷḷapura*, in the *Harihara* country, belonging to the *Pāṇḍya* nāḍ of the *Uchchangi-venṭha*, and which the king had assigned to me for the office of *Amara-nāyak*—*Narayana Deva*, the son of *Timmarasa* of the treasury of gold, of the *Vasishtha* gotra and *Aśvalayana* sūtra,—presented two shares (two-thirds) for the *chattra* of the god *Harihara*, and one share (one-third) to *Viśveśvara Arādhyā*, son of *Harihara Rāmachandra Arādhyā*, of the *Gautama* gotra and *Aśvalayana* sūtra—in the presence of the god *Harihara*, with the ceremony of receiving a coin and pouring water.

\* See note p. 11.

† *Jayanti pūjya kṛitāntā S'ri Kṛishṇavatāra samayāntā.*

‡ See note p. 25.

This third part may you enjoy from generation to generation, as long as sun and moon endure.

Than making a gift, preserving one is better. By making a gift avarice is gained, but by preserving a gift final beatitude is obtained. To all kings land presented to Brahmans is a younger sister, whom neither may any other possess nor take away by force. Than making a gift oneself, to preserve the gift made by another is doubly meritorious. To alienate another's gift is to lose all the merit of one's own gift. Whoso violently takes away a gift made by himself or by another will be born a worm in ordure for sixty thousand years. Those who by force take away land given to Brahmans will boil in the hell called Kumbhápāka as many years as the Brahmans from whom they seized it, with their families and descendants, are in suffering therefrom. Whoso carries off the money of an agrahāra, saying it is for the tribute to the king, or the gift to obtain a wife, or a contribution to save the village, incurs the guilt of incest with his mother. Support the bridge of merit, continually cries Rāmachandra to the kings who come after him.

### 23. Sila Śasana at Harihara, date A. D. 1424.

Size: ft. 4 4' × ft. 2 3'.—*Haṭṭe Kannada Charaṭṭera*.

	Sen.		Maya.	
				One small king self.
Nandi.		Langs with priest.		

Praise to Harihara.—Adored be Śaṃbha, beautiful with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. I praise Harihara, the moon to the ocean of eternal mercy, the father of Maṃmatha and Kaśimukha (Gaṇesha), the diadem of the upanishads, adorned with the crescent moon, wearer of the serpent and the kaustubha, the remover of fear.

May it be well.—By order of Nāganna Dhannāyaka, the Mahā Pradhāna of Śrī Vira Pratāpa Deva Rāya Mahārāja, son of Śrī Vira Pratāpa Harihara Mahārāja, an ornament to all worlds, supreme ruler, sole master of the southern and northern countries, a serpent to kings who break their word, a divine protector of Hindu rajas, a cage of adamant to those who seek his protection:—

At the request of the king Śrī Deva Rāya, did Bukka Raja eagerly undertake the following work of merit, . . . the river Haridra\*

\* See No. 13, p. 28.



The messengers of *Nāganna Dhannāyaka* the Mahā pradhāna of *S'ri Vira Pratāpa Deva Rāja Mahārāja*, having brought intelligence that the *Haridra* dam had breached,\* on inquiring who would undertake the meritorious work of restoring it, looking upon *Chama nripāla*, the commander-in-chief of all the forces of the auspicious great king of kings, the paramount sovereign *S'ri Vira Pratāpa Deva Rāja Mahārāja*, a devoted worshipper of the lotus feet of the *Samesvara* linga, worthy with all good personal qualities, son of *Boppa Deva*, a kalpa vriksha to his dependents, a *Manmatha* to women, a victor in the battle field, skilled in the four branches of policy, protector of works of merit, fond of songs—(he said) 'the dam which by order of *Deva Rāja Mahārāja* I built to the river *Haridra* having breached, to restore by the assistance of merit the provision for the service and decorations of the god *Haridra* and the property acquired by the Brahmins resident in that kshetra, except you there is no one else. That the fruit of the merit of building this dam will according to the *veda* and the *dharmasāstra* be beyond calculation you are well aware. You therefore must repair this work of merit.'

Hearing this order, and with submission undertaking the work, in the *Saka* year 1346, the year *Krodhī*, the month *Kartika*, the 12th day of the moon's increase, Monday, at an auspicious time, *Chama Nripāla*, with his own hands pouring water on behalf of the god *Haridra* and the Brahmins, and committing the work with pouring of water into the hands of *Bukkarasa*, sent him saying 'Do you in my behalf build this dam and excavate the channel' and had it repaired. Whose great glory is as follows:—

Of a form shining with firm friendship, gainer of the praises of all the world, filled with the highest good qualities, a moon to the ocean of a good race, devoted to good works, disposed to virtue and merit, glorious as the sun, thus shines *Chama nripāla* in the earth. Of a form granting all desires, of a fame which aimed at the points of the compass, unshaken as mount *Mera*, a *Yama* to his enemies, to his own family shining as an island of jewels, beautiful as *Manmatha*, an abode of all good qualities, son of the king *Boppa Deva*, who can bestow praise worthy of your greatness, *Chama nripāla*? To the world as a *Bhoja*, to his enemies a *Bhima*, in protecting the world of great glory, in firmness as mount *Meru*, hymned by all the poets, conspicuous among the meritorious, to the poor as a kalpa vriksha, thus famous was *Chama rāja*. Distinguished as the faithful protector of those who sought refuge with

\* See No. 18.

him, a mighty hero, to the forest of his enemies a wild fire, a new Bhaja was *Châma rāja*. Thus did all the world praise *Châma rāja*, the son of Bopparipála, the driver off of hostile kings, a lion to the elephant foreign kings, a kalpa vriksha to the learned, of undying glory.

(Several more verses in the same strain, containing nothing of importance).

## 24. Sila Sāsana at Harihara, date A. D. 1580.

*Sila ft. 6' 1" x ft. 2' 1".—Hole Kannada Characters.*

	Sun.		Moon.
Wendl.		Harihara.	Gowda.

Praise to *Harihara Rāja*.—May it prosper.—Adored be *Sambha*, beautiful with the *châmara*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. I praise *Harihara*, the moon to the ocean of eternal mercy, the father of *Mammatha* and *Karimukha* (*Gaueha*), the diadem of the *upanishads*, adorned with the crescent moon, wearer of the serpent and the *kaustubha*, the remover of fear. Grant me joy. O merciful god *Harihara*, who on the *râkshasa* (*Bali*) the great tormentor of gods, men and the serpent world, didst place thy foot and force him down to hell. May the god *Harihara* protect us, who shining in happiness with *Lakshmi* and *Parvati* is to them a diadem of pearls, the *chintâmani* glittering with generosity to the sorrowful and destitute, the diadem of the *upanishads*, the amulet of protection to the assembly of the gods.

In the year 1482 of the *Sâlivâhana* era, the year *Durmati*, the month *Magha*, the 15th day of the moon's increase, Monday, at the auspicious time of the moon's eclipse,—while the great king of kings, supreme ruler, \* *Sri Vîra Pratâpa Sadda Siva Mâhârâya*, was in *Vidyânagara* ruling the kingdom of the world in peace and wisdom:—

May it be well.—To the gracious god *Harihara*, lord of all the earth, god of all the chief gods, reconciler of the disputes between the *Saivas* and the *Vaishnavas*, who to give a promise to *Markandeya* assumed the single *Harihara* avatar, who destroyed the arrogance of *Guba*, whose pair of feet were placed on the breast of *Guba*, worshipped by the worlds of *Swarga*, *Martya*, and *Pâtâla*, gratifier of the desires of the faithful, remover of the fears of the dwellers in the auspicious forest of *Gulaburga*, lord of *Kûlâbhira*, situated on the eastern bank of the excellent *Tungabhadra*:—

\* See note p. 25.

*Mārga Sahāya Nāyaka*, son of Velār Kālappa Nāyaka, the chief agent of *Krishnappa Nāyaka*, son of Haḍapa Dayappa Nāyaka, who was an officer of that *Sada S'iva Mūhūrāya*, a Govinda to the Haḍapa sea, \* terrible as the white bodied bearer of the moon (S'iva), lord of *Manināgapura*, †—in order that *Krishnappa Nāyaka* might obtain merit—presented to the god *Sri Prasanna Harihara* and his wives *Mahā Lakshmi Devi* and *Parvati Devi*, for a car procession on the full moon day of *Chaitra*, in order that *Krishnappa Nāyaka* might obtain merit, the village named *Ganganarasi*, free of all imposts; this he repaired, and presenting, felt as if all his desires were accomplished.

Whoso protects this s'sāna will acquire the merit of performing the horse sacrifice and of giving shelter to many Brahmins. The extreme sinner who does not protect it will incur the guilt of slaying innumerable Brahmins versed in the vedas at *Kāśī*, *Prayāga*, *Gaya* and *Kurukshetra*, of patricide and matricide, and of causing a mother to devour the flesh of her son.

To maintain a gift made by another is twice as meritorious as to make a gift oneself. To resume a gift made by another is to lose all the merit of one's own. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Of making a gift or maintaining one made by another, the maintaining another's is the best. He who makes a gift obtains *svarga*, but he who perpetuates one obtains final beatitude.

One in form says the *s'ruti* are *Hari* and *Hara*, and thus is he revealed. Whoso causes their division *Yama* will thrust into hell. That god *Harihara*, the sole ruler of the world, may he protect us.

Great good fortune be to *Sūrayyaia*, son of *Chadupurāla Kondama Raja*, who making application to *Mārga Sahāya Nāyaka* repaired the village of *Ganganarasi*, and gave it up for the car procession of *Harihara* and *Lakshmi*. Fortune, fortune!

\* *Haḍapara mūlha Govinda*.

† See No. 17.



## 25. Sila Sasana at Harihara, date A. D. 1531.

*Sila p. 4 = p. 11P.—Hd. Kanva's Characters*

Ward.	God.	Large	Mace.	One only. original.
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Adored be *Gandhīpati*. May all obstacles be removed. Adored be *S'amōha*, handsome with the dhāmara-like crescent moon kissing his jolly head; the original foundation-pillar of the city of the three worlds.

May it be well.—In the year 1458 of the victorious increasing *S'ālvahara* era, the year *Khara*, the month *Ashvīja*, the 10th day of the moon's increase, Wednesday.—while the auspicious great king of kings, the supreme ruler,\* *S'ri Vīra Pratāpa S'ri Achyuta Rāja Mahārāja*, was in *Vidyānagara*, ruling the kingdom of the world in peace and wisdom:—

The villages named *Belurddi* and *Ganganarasi*, situated in the *Pānaya nād*, belonging to *Uchangi venic*, within the *Harihara* country those two which the swāmi had granted for the office of *Amara Nayak*, have we, *Acasaraṇa Dikshita*, son of *Annāji Deva*, of the *Gārgya* gotra, the *Apastambha* sutra, and the *Yājus shākha*, so as to provide for the offerings of milk and rice to the god *Harihara* . . . presented to the god *Harihara*, in order that *Acasaraṇa Devarasa*, of the *Apastambha* sutra and *Bidariyana* gotra, might attain to the world of eternal merit.

In that *Belurddi* village, have we, *Acasaraṇa Dikshita*, son of *Annāji Deva*, of the *Gārgya* gotra, the *Apastambha* sutra and the *Yājus shākha*, presented this to . . . of the *Ātreya* gotra, *Apastambha* sutra and *Yājus shākha*, with pouring of water and presentation of a gold coin in the presence of . . . in order that . . . might obtain eternal merit.

Thus is the *sāsana* given that you may enjoy it from generation to generation.

Of making a gift or maintaining one made by another, the maintaining another's is the best. He who makes a gift obtains *svarga*, but he who perpetuates one obtains final beatitude. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. To maintain a gift made by another is twice as meritorious as to make a gift oneself. To resume a gift made by another is to lose all the merit one's own.

*Acasaraṇa Dikshita*, son of *Annāji Deva*, . . . the dwelling of the god *Harihara* . . .

\* See note p. 23.

## 26. Sila Sasana at Harihara, date A. D. 1277.

Sila fl. 10 T \* fl. 34.—Hala Kannada Characters.

Cow such-  
ling calf.

Moon.

Harihara.

Sun.

Garuda.

Adored be *S'ri Harihara*. Adored be *S'ri Hôya Mahâdeva Lakshmi Nârâyana*. Adored be *S'ambhu*, beauteous with the châmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May the four arms of *Vishnu* protect you, black as a cloud, hard with the blows of the Sharnga bow-string, the pillars of the mantapa of the three worlds.

May the bear form of *Vishnu* protect you, on the tip of whose trunk the earth is firmly fixed like a female bee clinging to the shining white bud of a lotus. May the boar form of *Vishnu* with great affection preserve this gift, on the tip of whose trunk the earth rests like a female bee in the centre of the pure lotus. May *Harihara* protect this holy gift, who in the beginning took the form of the boar.

May *Ganapati* grant our desires, the elephant-faced, the son of *Siva*, with broad eyes like the lotus, son of *Parvatî*, free from old age and death, the light from the jewelled heads of the serpents which bind his waist causing the lotus of his feet to open even by night, lord of the three worlds. May *Sarasvatî* dwell on my tongue, who holding in her hand, as a jewel of the rosary, the mundane egg created by *Brahma*, is ever praying both night and day for the good of her votaries.

From *Soma* (*Chandra*), who rose so glorious as their great original from the ocean which gave birth to *Lakshmi*, arose the mighty *Kshatriyas*. To their dominion succeeded *Yadu*, from whom all the kings of that line have been tamed as *Yâdavas*. From the appearance of *Rama* and *Krishna* to remove the burdens of the world, from that time has the line been greatly renowned.

In which, as the sole lords of the lady Earth, were ruling *Billama* and others. After whom came *Jaytugi Deva*. His son, powerful, of increasing greatness, of great bravery, by excellence established as superior to all, lord of the earth, was *Singhana*.

When he with joy marched forth to war, and seeing the dust raised by his hosts, all kings fearing brought their wealth and offered it to him, so that the feet had no standing room for the money spread on the ground, he caused

\* An indent is omitted.





collection of all good qualities, thus shines *Rāma Rāja*. A moon to the water-lilies the faces of the fair, an embodied *Manmatha*, of surpassing brilliance, a jewel to the wealth of the *Yādavas*, lord over the whole circle of the earth, universal emperor (*śreya dharmā*), worthy of his illustrious name, thus did he shine, this *Rāma*. Delighting *Devendra* with his sacrifices, protector of the *Brahmans*, lord over the world, capturer of the finest elephants among the elephants of his enemies, a lion to the elephants and their lofty vine-covered man-tapas his enemies, a white elephant of the points of the compass, shining with fame, may this *Rāmachandra* prevail.

May it be well.—During the rise of the victorious kingdom of *Sri Rāja Nārāyaṇa*, *Praṇṇa Pratāpa Chakravartī*, *Sri Vira Rāmachandra Rāja*, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, lord of the city of *Dvārakā*, a sun in expanding the lotus bud of the *Yādava* race,\* a *Siva* to the *Manmatha* the *Mūlaka* king, an elephant-goad to the elephant the *Gurjara* king, the establisher in his kingdom of the *Telunga* king, mighty of arm in seizing upon the wealth of the *Hoysara* kingdom, skilled in beating time upon the group of hostile kings (!) :—

The commander of all his household troops was the auspicious *Sālva Tikhama Deva*, whose descent and glory were as follows :—Born like the commander of the forces of the gods, of unequalled good qualities,

commander of the army of *Rāmachandra Deva* king of the world, thus great was *Tikhama mantri*. A hero, liberal, sporting from his great bravery with his shining sword which subdued the valour of all others, master of all the forms of greatness, a bee at the lotus feet of *Vishnu* and *Siva*, of powerful strength, of great fame in the world, was *Sālva Tikhama Deva*. He shone like a faithful son to the heart's affection of the auspicious *Mahadeva*, like the moonlight of the *chandra* (moon) the mighty king *Rāmachandra*. When this *Sālva Tikhama* with joy went forth to war, the dust raised by his hosts covering the mountains and causing all the sky to appear like the earth, enlarged the (surrounding) ocean; his valour cutting off the heads of hostile kings, brings the spoils of their wealth and lays them at his feet.

May it be well.—The auspicious *Mahā Mandalesvara*, mighty of arm in smiting the heads of the groups of the strongest and bravest of hostile kings, devoted to war, a *Revanta* in putting his horses through their five paces, the creeper of his fame having spread into the utmost corners of all the points of the compass; in encountering the hardest butts from the mummular heads of the

\* *Sri-prithvī valābha, mahā-rā-dhīrāja, parameśvara, parama-bhaṭṭarāja, Dvārakā-pura-varadhīrāja, Yādava-kūja-kamāṇa-lakṣmī-vīra-śāhikāra*.

wrestler Chamira (*viz.*), the hostile kings, and shutting up their abouts, an able antagonist like the purāṇa Nārāyaṇa : by the favour of Tryambaka and Harihara having obtained the kingdom in protecting which he was a powerful right arm, is liberality of gifts a growing Karuṇa, establisher of the *Kudamba* king, disgracer of the *Hoysa*'s king, rejoicing in the abiding prosperity obtained by favor of the Brahma of a virtuous life, commander of all the forces, *Nissanka Pratāpa Ś'ri Sāleṇa Tikkama Deva Rāna*, having in an expedition to the south captured the city of *Darasamantra*, accomplished his object, and taking a tribute of all manner of wealth, especially of horses and elephants ; while coming thence —†

The liberal *Tikkama* saw the city of *Harihara*, the residence of Vishnu the conqueror of Guha, and the place where his faithful votaries obtain multi-  
Kuru, Kāśī, Varanāsī, Himagiri, Gaya, Godāvari, Ś'rinaga, are famed in the world each for some single excellence, but this Guhāraṇya deśa surpasses them, for it owns the power of the Bear (*śārāhi*), has 104 Brahmans the gods of the earth, and is the dwelling place of Vishnu. Is it a city or is it the residence of Devendra ? Is it the silver hill on which the Lord of Gauri dwells, standing in the ocean from which Lakshmi rose, this wonder of the world ? Never have we seen so rare a place. Thus saying, the minister of *Mahadeva Rāya* made there with joy some gifts of land in the name of his sovereign.

His various free gifts in this *Harihara* agrahara were as follow :—

On account of his victorious expedition to the south, and his visit to the *Harihara* incarnation, he presented a tank, free of all dues and *siddhiya*.

And *Sāleṇa Tikkama Deva* besought that he might have the honour of building a temple in the city of *Harihara* in the name of his sovereign *Mahadeva Rāya*, thus :—That as this god had with affection granted what his worshipper prayed for, he had with the consent of the mortal creatures there made a free gift, and requested that he too (the king) as a divine incarnation might ever abide in that city. Thus did he this minister *Tikkama*. Accordingly, to the god who had accepted his prayer, he resolved to set up a Lakshmi Nārāyaṇa incarnation of his master *Mahadeva*, and having bought the land, rejoicing the hearts of those 104 (Brahmans), he informed the king of the date on which he proposed to commence the erection of the temple, (namely) on Friday, the 13th day of the moon's increase, in the month Chaitra, the year *Isvara*, the *vāka* year 1199. And in the following year, Bahudhanya, the

\* *Kudamba Hoysa athiparichayam, Hoysaśa Rājāśāsthanam.*

† *Dakṣiṇa digvijaya Darasamantadivanaṇa kṛita kṛiṇya hari taraga mukhya amasta vāta sahāṇa āyapaṇa gomaṇḍaṇḍa.*

month Magha, the 6th day of the moon's increase, Wednesday, the powerful Mahā Manjalika Tikkama Deva set up the image of Mahadeva Nāya in the form of Nārāyaṇa the universally adored lord of Lakshmi.

And in the year following, the year Pramādi, the month Phalgana, the 5th day of the moon's increase, Tuesday, the nakshatra being Arvini, he set up golden pinnacles to that temple, and presented the following lands to provide for the service of the god reigning in Harihara.

That Tikkama Deva having purchased with joy 4 mutta of paddy land belonging to the Batta Gauda tank, at the price fixed by the sabha, presented it to the god.

And in the excellent Satradundige, paying due respect to the 104 Brahmins,

(Rest illegible).

## 27. Sila Sāsana at Harihara, date A. D. 1269.

Size ft. 10 1' x ft. 3 1'.—Half Kannada Characters.

(The photograph does not include the symbols).

Adored by S'ri Harihara. Adored by S'amblin, beautiful with the chāmara-like crescent moon kissing his lefty head; the original foundation-pillar of the city of the three worlds. May he protect us from danger

(Much illegible.)

From the lotus of his navel sprung Brahma, from him Atri, from him Chandra

In that line was born, a wild-fire to the forest of the ornaments of the moon-faced wives of hostile kings, a moon to the ocean of the Yādava race, an ornament of ministers to the lord of Kalyāṇa, destroying with the pillar of his right arm the hostile Kshatriyas, growing in power. The poison of the serpent of calamity he admits not into his throat, association with serpents he does not form, he bears not throughout the three worlds the name of cruel, yet is he truly characterized as (or named) Rudra.

From him was born Mallāya, celebrated for his great fame, preventing the wives of hostile kings from painting their eyes (i. e. widowing them.) Thus having reduced all hostile kings to be his servants, was the Heggada Maṇḍa, a moon to the ocean of the treasures of the lord of Kalyāṇa, a kalpa vriksha born on the earth, whose words were as sweet as nectar. His wife, brilliant



with the colour of gold, was *Revallati*, conquering by her good qualities and wealth, by her bright smiles and splendour putting the moon to shame.

By her to the Heggada Nayaka was born *Soma*, the central gem in the garland of the pearls of good qualities, of a fame like the light of the moon, great by the perfume of his goodness, a moon (*soma*) in causing the lotus faces of the wives of hostile kings to shut up, a moon (in raising the tides) to the ocean of the *Hoyasa* line.

To the lord of the earth *Soma*, the brave *Narasimha* was son, who setting up the wealthy *Chola*, *Pândya* and other kings, had acquired great renown as a commander of the army. Truly was *Soma* a herd of elephants filled with the water of wealth, else whence flowed the river of his bounty.

By this king, devoted to merit, were many *agrabâras* erected on the banks of the joyful *Kâvêri*, which are praised by many great poets. And in those *agrabâras* (even) the parrots had a knowledge of *ultî*, and were nourished upon the *vimâmsa*. In one place they assembled together arguing in the severest critical terms of the *turka*, in another they beautifully recited *saldâ*, *gayâ* and *kasitâ*. Thus was it in the mine of learning *Somanâtha-nagari*, a brilliant ornament to the world.

And by him were many gods and goddesses set up on the banks of the *Kâvêri*, namely *Purabara*, *Sri Narnaimbevara*, *Sri Lakshmi Nrihari*, *Murahara*, *Sri Yoga Narayana*. And on the north east he set up the five-faced *Siva*, *Bijjalesa* and others; in the centre *Gopâla*, *Janârdana*, *Sri Kesava*, the *Maîsya* and other the ten *avataaras*, *Murahara*, *Narayana*. And on the walls *Kesava* and others the twelve *murtis*, *Sankarâna* and other *murtis*, *Vishvakarna* and numerous other minor deities, *Padmasena*, *Indra* and other gods. *Gira* and all these gods were set up in *Somipuri*.

His elder brother was the great commander *Melaiya*, of great good fortune. His elder sister's son was *Mullî Deva*, a spear to the bodies of hostile kings, a wild fire to the forest of his enemies, the gratifier of the desires of his dependents, who continually extol his good qualities.

Of great strength was the commander *Soma*, resembling *Karna*, giving his assistance to all the kings of the east he set them up on their thrones and increased their power, the wealth of his enemies he destroyed, *Gan'ja Pen'dra*\*

. Chandis'a (*Siva*) had granted him the boon of prosperity as long as sun and moon endure.

Thus in his line was born the reverend *Gangâdhara*, praised by all and of great wealth, a sun in chasing away the darkness of the *Chârvâka* and

\* A jewelled anklet, denoting championship.

Bauddha doctrines, in *tarka* an independent authority, an Agastya avatarā in his skill in swallowing up the ocean of the Jainas; this great pandit illuminated the assembly like a gem.

To that god *Harīhara* was this *Soma* the servant, who had become incarnate in face of the world that he might establish the *advaita* (the non-duality or unity) described in the vedas of *Vaikuṇṭha* (Viṣṇu) and *Nīlakantha* (Śiva); who had stopped the growth of the world (in wickedness), by whom the *Kaivalya Lakṣmī* (or *Lakṣmī* of *moṁkaba*) had settled on the lotus hands of all people; who had devoured the flesh of the *rākṣasas*. To Gaurī life, to Śrī a lord, adored by *Bhadra*, indivisible (*advayam*) and thus a bigamous husband, the crowning glory of the *talva*, O *Harīhara*, do thou remove my sins; thy lotus feet are my refuge, which will not spare is trampling upon every cause of sorrow; who enjoying unending happiness art of boundless generosity.

The Śaka year 1190 having passed, and the year *Vilhava* being current, *Somanātha* caused a temple with golden pinnacles to be erected at the door of the temple of the god *Harīhara*. May the joy-producing meritorious work of the chief commander, Gaṇḍa Penḍāra *Soma*, prevail as long as sun and moon endure.

\*An ornament to the beautiful country bordering on the *Kōvēri*, having lofty towering walls surrounded by a deep moat, containing a *soma* street and an *ārka* street, the numerous houses of which were filled with people, was the city bearing the name of *Somanātha*, a joy to the eyes of all. There congregated, the excellent Brahmanas increased, performing the ceremonies prescribed by the vedas, understanding the meaning of the *āgama*, *talva*, *mantra*, *tantra*, and *tarka*; engaged in their individual daily rites, works of merit, and sacrifices; pure, single minded, devoted to acts of virtue, good men. Astonishing was the greatness that *Somanāthapura* had acquired from the many great men who had their origin there. Surrounding it were numerous pleasure gardens, in which the trees bent down with foliage, and the fields were filled with grain,

On all sides were tanks filled with lotuses and waterlilies, and with the motion of the waves in the mead the hanging boughs of the trees were waved. Thus was this *Somanāthapura*, like the name of the jewel of the earth.

In the middle of this celebrated *Somanāthapura* having erected a great temple and adorned it with a god-like incarnation of *Viṣṇu* which continued

\* The foregoing part of the *śāstra* is in Sanskrit, the remainder is in Kannada and repeats a good deal of what was stated before.

ever as bright as if just set up, highly distinguished became *Soma chamupati*. And in the Vishnu temple which by his order had been erected in the middle of *Somanāthapurā*, *S'ri Kes'ava* distinguished by the name *Prasanna Chenna*, surrounded with brightness, to the south of him *Gopāla* the beloved of the world, *Jambūdāna* the emboliment of the desires of all; these three *mūrti* were the chief and the most richly endowed with all manner of gifts.

And as if in this scene of many victorious processions Vishnu had strung together all the varieties of his forms, many other gods did he there set up, namely, the *Matsya* and others the ten *avatāra*, *Kes'ava* and other deities, *Sankars'ana* of auspicious form, the *Varāha* form, *Nārāyaṇa* and other gods the givers of wealth and prosperity, *Krishna* and twelve other gods the merit of whose worship is incalculable. The excellent *Ganapati*, *Phairava*, *Dhāskara*, *Vishvakṣeṇa*, *Durgi* and other gods. Altogether 74 gods adorn the temple which he built in the middle of the city.

And on the north-east side he set up the five-faced *Śiva*, which in order are *Bijjales'vara*, next to it *Pergaḍes'vara*, the four-fold *Abales'vara*, and the splendid *Jayavales'vara*, and in the middle *Somanātha Śivalinga*. Having securely established these, *Soma Daṇḍādhipa* gained great renown. And the excellent form of *Narasimhes'vara*, the auspicious *Yoga Nārāyaṇa*, the ever abiding *Lakṣmī Narasimha*, being established in it, the city of *Somanātha*, shining in the middle of the *Kāvéri* as the residence of so many gods, was thus rendered worthy of reverence from all the world by the mighty *Soma Daṇḍādhipā*.

(And so on, the conclusion being illegible.)

## 28. Ś'ila Ś'asana at Harihara, date A. D. 1171.

Size ft. 6 5' x ft. 2 3'.—Ita's Kannaja Characters.

MANE.	SH.	LINGA.	MOON.	DEW suck- ling self.
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Adored be *S'ri Harihara*. May the kalpa vriksha embodied as *S'ambhu Nārāyaṇa* ever grant our desires, whose smiles resemble the brightness of its white shining flowers, whose powerful arms are its branches, whose hands are its ruddy young shoots, encircled by the creepers of serpents, enriched with the four manner of fruits.



May it be well.—While the victorious kingdom of the auspicious *Vijaya Pándya Deva*,—entitled to the five great drums, *Mahá Mandales'vara*, lord of *Káuchipura*, sun to the sky of the *Yádava* race, a head jewel of brave warriors, his mind purified by meditation on the lotus feet of the god *S'ankara Náráyana*, an ornament of the *Yádavas*, sun to the lotus of the *Pándya kula*, champion over the suitors of their enemies, . . . . . defeater of the designs of *Ilájiga Chola* \* of surpassing greatness, splendid with these and other titles, revered by crowds, an abode of glory,—was increasing in grandeur and prosperity, to endure as long as sun, moon, stars and sky :—

All the chiefs who heeded not his commands were driven out; those brave ones who came to fall upon him, being seized, disgraced, tormented, their bodies worn out, forsaking their places they fled in all directions; how great was the bravery of the king *Vijaya Pándya*.

The dweller at his lotus feet; May it be well.—the *Mahá Pradhána* was the auspicious *Vijaya Permañi Dandandtha*, a lion to the herd of elephants the most powerful tributaries, terrible in the field of battle, his forehead adorned with a wafer made of the dust from the lotus feet of *Vijaya Pándya*, a mill-stone to the slayers of swámis, skilful as *Chánakya* in driving off with powerful incantations the rákshasas the hostile kings, a central jewel to the diadem of the group of ministers, a powerful cow *Anjansya* in leaping over the ocean the forces of hostile kings, his fame was stamped as an ornament of sandal powder on the swelling breasts of the ladies of the points of the compass, having received from his king the honor of the name of *Kumóra*, a promoter of wealth, protecting all the people with even greater care than if his own children, splendid with these and many other titles, in firmly establishing the great kingdom of the king over kings, *Vijaya Pándya Deva*, his able right arm. Braves who do not ask him for orders there are not in the land, proud ones who despising him will not serve under him there are not, obstinate ones who twisting his orders carry out something different and live, there are not: thus did he manage the kingdom of king *Vijaya Pándya*, what an abode of consummate ability was *Permañi Dandádhipa*. Whom refused to do obeisance, them he forced first to do obeisance to himself and then made them do obeisance to king *Vijaya Pándya*. And so celebrated was his government in all the world, that all did him obeisance, this *Vijaya Perma Dandádhis'a*.

Moreover a dweller at the lotus feet of *Vijaya Pándya Deva*, that abode of the *Lakshmi* of well-secured victory was; May it be well—*Katarasa*, en-

\* *Rajiga Chóla mandahangam*. See No. 4, p. 2.

titled to the five great drums, Mahā Maṇḍales'vara, lord of the city of *Bhanuśāi*, having a monkey flag and a lion signet, lover of the sound of Perma-  
śīva drums, the settler up in 84 cities of the frontal-eyed (Śiva) and the four-  
armed (Viṣṇu), universally known as having performed 18 aś'vamedhas in  
strict conformity with the vedas, having by his power set up in the cave and  
on the peak of Himavat the chief of mountains a stone pillar describing the  
surpassing glory of his line, splendid with the mighty elephants he had bound,  
born in the line of *Mayūra Varma*, the *Kāḍamba chakri*, lord of *Uchchangi-  
giri*, obtainer of a boon from *Sankara Nārāyaṇa*.\*

To him and to *Kanakabhe arasi*, the moonlight to the chakora and the  
waterlilies of his heart and eyes, . . . was born  
*Nāgati nripala*, whose fame made havoc of the lotus gardens the hostile kings.  
To describe the greatness of his qualities. The terrible shadow of the bodies  
of hostile kings smitten by the shining sword in the hands of *Nāgati*, the chief  
of kings, resembled the moon at sunrise (being bloody). Moreover, the  
serpent of the surpassing strength of king *Nāgati* swatches away as flesh the  
poverty of the learned, and the best of the lands of hostile kings.

His younger brother, of surpassing heavery, of great good qualities, a  
dazzling light to the swarms of grasshoppers the hostile kings, was *Hari arasa*.

To that king *Nāgati* was born; as Karna in former times to *Sūrya*,  
distinguished by gifts of liberality, an abode of virtue, a friend of the learned,  
*Ketarasa*.

And to that king *Nāgati* was born another son, skilled in all learning,  
an ornament to all kings, a Karna to supplicants, the celebrated *Mācharasa*.

One day, while that abode of praise and glory, *Nāgati arasa*, chief of  
a Thousand nad, with his uncles *Haniparasa* and *Sattigurasa*, and that *Nāgati*  
*arasa*'s younger brother *Hari arasa*, and his sons *Ketarasa* and *Mācharasa*,  
were in the enjoyment of peace and security, listening to the history of the  
early kings, and the account of their meritorious works †; perceiving that  
they were as devoted to merit as eager to carry off the lady victory from the  
forces of opposing kings; remitted the tribute which they received from

\* *Teṣāṁ śaṁkhaśiṅga-paṇḍita-mahā-s'āḍa mahā-vaṁśaleś'varam | Bhanuśiṅgaśi vira-  
dhis'varam | vānara śhaṁja nripaśatru lācchakṛṇam || Permaśi tārja nirghaṇṭam |  
chatur dāśi nāgarāṁśiṣṭa lalāṭa śaḍṇa chatur bhūgṇam | jagadbhīṣiṣṭaśaś'vamedha  
dikṣāśiṣṭam | Himavāt giriśulra randra s'ikhara s'āśi samsthāpita nīṣṇaya  
prakāśiṣṭa pṛthāpa s'āśi śaṁbha | śaśiśa mada gaja mahā mahimābhirdam | Kāḍam-  
ba chakri Mayūra Varma vaṁśaśhaṇ Uchchangi-giri nāṭam Sri Sankara Nārāyaṇa  
Deva śaśiśa vira-patāḥaṇa eśiśa Ketarāṇam.*

† *Sūka mahāthi cindādaśi śrī cetaśi dīpaśi śiśi rāja śharita śhaṁma kṛtā s'raṁma-  
śaśi s'raṁparāṣi.* See note p. 2.

*Kūśāhara*, the ancient *agrahāra* of the god *Svayambhu Sankara Nārāyaṇa*, together with the dues they received from the cultivation of the beautiful channel; and in the S'aka year 1093, the year *Vikrīti*, the month *Pushya*, the 1st day of the moon's increase, Friday, at the time of *uttarāyana sankramana*, presented them, with pouring of water, at the divine lotus feet of *Svayambhu Sankara Nārāyaṇa*, to endure as long as sun and moon.

Whoso maintains this gift will obtain the merit of presenting at *Varanasi*, *Kurukshetra*, and holy bathing places; at *Gaya*, *Prayāga*, in the dwelling of *Sankara Nārāyaṇa* and other most sacred places; at the auspicious times of new moon, the sun's eclipse, *uttarāyana sankramana* and *vyatī pāta*; to a *s'ankha* (a trillion) and a *mahā-s'ankha* (a quadrillion) of Brahmans, versed in the four *vedas* and their *vedāṅgas*, masters of all learning, of incalculable merit; to each one separately, a crore of golden coloured cows, and golden *koṇkas* decked with jewels, together with milking cups of bell metal, according to the *s'āstras*. Whoso destroys it will incur the guilt of slaying with his own hand that number of Brahmans and cows in those holy places at those times. Of making a gift or maintaining one made by another, the maintaining another's is the best. He who makes a gift obtains *svarga*, but he who perpetuates one obtains final beatitude. Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does *Rāmachandra* from age to age beseech the kings who come after him. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

(Here follows another *s'āsana*, dated 2 years later.)

May it be well—In the S'aka year 1095, the year *Nandana*, the month *Bhādrapada*, the 3rd day of the moon's increase, Wednesday; the auspicious *Mahā Pradhāna*, *Durgarasa Danḍanīyaka*, *adīkāri* of the *Banavasi* 12,000, whose father, a worshipper of *Indra* and *Viṣṇu*, a mine of good qualities, was *Permañi Danḍādhiṇītha*, his mother the celebrated and fortunate *Mahādderi*, his younger brother, served by all the learned, *Soma Deva*;—this *Durga Danḍādhiṇītha*, obtaining greatness in the world, a moon to the ocean of the *Viśvāmitra* gotra and thus no common man: presented in the ancient *agrahāra* of *Kūśāhara*, 100 *gadyāna* to the 104 Brahmans, in order that they might devote one *hāra* a month for the lamp of the god, as long as sun and moon endure: thus did he give, with pouring of water, that the Brahmans might provide for the god *S'ankara Nārāyaṇa*.



## 29. S'ila S'asana at Harihara, date A. D. 1379.

Six ft. 7 4' x ft. 1 10'.—Half Kannada Characters.

Cow  
Sandl.

Sun.

LINGA.

Moon.

The Donor\* Priest

Adored be *S'ri Harihara*. Adored be *S'ambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Obeisance to *Ganes'a*, on the drops of moisture exuding from whose temples the bees delight to cluster. Supreme is the original Boar, by whom uplifted the earth with its growing crops appears as if still horripilated with joy. May the glory in the form of *Harihara*, the creator of the world, ever grant prosperity, who boasts in the rivalry of the joint wives *Pārvati* and *Lakshmi*, who presents the appearance of the rain-cloud associated with the cloud of autumn, the supreme cause of the creation and destruction of the world.

Ever active in the world is the mighty *Yādava* race, an ornament to the earth, an abode of great minds, beautiful, the birth-place of good qualities. As the bright spring causing the flowers to bloom adorns all the other seasons, so did the king named *Sangama* adorn that race with his high qualities. The streams of moisture issuing from the temples of the herds of his lusty elephants caused all other streams to appear like the river of *Yama*.

The kings *Harihara* and *Bukka* protected the earth as if *Bala Rāma* and *Krishna* had again united for its preservation. *Harihara*, the elder brother of *Bukka*, having subdued by his might all hostile kings, ruled over the earth, all kings in which desiring his service continually wore his commands like garlands around their necks. Afterwards his younger brother *Bukka Rāya*, celebrated in the world, governed the city named *Vijaya* in the same manner as *Krishna* ruled the beautiful city of *Dvāraka*.

From that *Bukka Rāya* was born the glorious *Harihara*, as the splendid moon arose from the milk sea. In that same city did *Harihara* dwell, as in former times *Rāma* dwelt in the midst of the city of *Ayodhya*. Its rampart was *Hemakūṭa*, its moat the auspicious *Tungabhadra*, its guardian the world-protector *Virupākṣa*, its ruler the great king of kings *Harihara*. The golden zone of the land *Kānci*, the incomparable *S'āthapura*, words fail to give a description of these.

\* Or Garuda.

*Harihara*, the successor of *Bulka Rāja*, at the time of obtaining the government also obtained a minister, *Mukha Dandadhīpa*, who by his policy alone daily overthrew the might of hostile kings, resembling *Sumantra* the minister of the heroic *Rama*. (*Much illegible.*) Whose sword was a creeper through fear of whose falling upon them the wisest of kings were continually in a tremble, the rivulets springing from the water poured forth by him in making his gifts united into a great river and converted an unirrigated into an irrigated land.

This *Mukha Dandeshā*, a *kalpa vriksha* to his supplicants, forming an *agrahāra* by the name of *Mukha Dandānīpaka-pura*, at *Kottāra*, near *Uchehangī durga*, and making a large tank :—In the *Saka* year reckoned as *sasī, mā, s'ikhi, Chandra*, (1301), the year *Siddhārti*, the month *Kārtika*, the 12th day of the moon's increase, Monday, at the auspicious time of *Hari-pada*; making 36 *vrittis* for *Brahmans*, presented to the god *Harihara* 12, and to the *Brahmans* 24. Thus were all given.

That all may clearly understand, the boundaries of the land are here written in the *Karṇāṭaka* language. North-west, the white stone of *Tugilappa* at the boundary of *Muduhadade Bimalahalli*; thence east, the black stone of the *Bedāna-doddi* of *Kindadaratti*; thence east, the *Donsya-kola*; thence east, the white stone at the three rocks below the *Basaru-katte*; thence south . . .

(A great part of the inscription knocked off here, in which apparently the boundaries were continued, and the names of the *Brahmans* entitled to the land, with their *gotra* and *sūtra*, given.)

*Merit* is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does *Rāmachandra* from age to age beseech the kings who come after him. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Land presented to *Brahmans* is to kings as an only sister, neither may she be enjoyed nor ravished away, (otherwise, nor subjected to taxation.) Of making a gift or maintaining one made by another, the maintaining another's is the best. He who makes a gift obtains *svarga*, but he who perpetuates one obtains final beatitude.

May this gift of *Mukha Dandeshā* continue without disturbance as long as sun and moon endure. Great prosperity! Fortune, fortune!

*S'ri Harihara Rāja's* approval;

*S'ri Virupākṣa*.

From the whole of this *agrahāra* created by *Harihara Deva* one *vritti*

was given to *Ishaktadara Bhasa*, a celebrated Vaidika, which, added to the 36 given before, made 37.

The agrahāra holders' approval:

S'ri Harihara.

*Arana* the carpenter engraved this great *śilā śāmana* for the god Harihara and the worthy Brahmins of *Danśanātha-pura* named after the minister *Mudra*. Fortune, fortune!

### 30. Śilā Śāsana at Harihara, date about A. D. 1157.

*Sim ft. 7 x R. 5 1/2. — Rajā Kuvada Characters.*

Handl

LINGA

Cow mark-  
linga mark.

A glory there is in the form of *Harihara*, in colour like a blue waterlily, eternal, causing the roots of the handali tree the joy of its worshippers to spread. May *Harihara*, beloved by *Lakshmi* and *Pārvati*, of a splendour mixing both light and shade, lord of the earth, a beloved jewel to *svarga*, having *Garuḍa* and *Vṛishabha* as his vehicles, of a brilliant form, grant to *Soma Bhupati* lasting prosperity and long life.

were the *Chalukya* emperors. In succession to whom,\* destroying a certain son of a *rākshasa* (*dana suta*) who with enmity had carried off *Tulla*, born as a lord of justice, in valour *Vikrama* himself, subdued the dominions ruled by the *Rāshṭra Kūṭa* kings, and restored the *Chalukya* race.

Afterwards his son *Satyāśraya* ruled the world. And after him *Vikramaśūka* his younger brother's son ruled the world. After whom, his younger brother, with a fame as splendid as the light of the moon, the able *Appaya* ruled the earth surrounded with the seven oceans. *Jaya Simha* then ruled the lady Earth, whose breasts are the swelling mountains, the leafy *honga* trees her tresses, engirdled by the sea as with a zone.

Afterwards when *Ahara Malla*, a crowning ornament of kings, accomplishing what even *Brahma* had not done, ruled the world, the regents at the points of the compass forgot their cares and were at ease. His son, who caused the hearts of his enemies to burn, superior to all kings,

*Soma Deva* obtained renown. His younger

\* *Atikramayati*.



brother *Vikrama*, tying up the mouth of *Nepāla*, and shewing the might of his arms by conquest of many other kings, ruled over the whole circle of the earth. His son, distinguished in all learning, having made the tour of victory, a *Manmatha* to women, praised throughout the world, *Bhūloka Malla*, gained renown. His son, *Jayaleka Malla* then governed the earth. Destroying the *Pallava* and *Mūlava* kings, he ruled over the *Pallava* kingdom, from which he had driven the king; lord was he over the *Lāṣa* kingdom, the king of which stood with folded hands placed to his forehead; the *Kalinga* king and land he reduced to the greatest straits, and by his great might subduing many kings he gained great fame. His younger brother was *Narmadī Tailāpa*, shining with a sword which was solely engaged in smiting through the groups of his enemies, of a fame as pure as the moon.

At that time \*was *Bijjala* king, who shone with a sword which destroyed all the enemies of the earth, able in subduing the mightiest enemies, excellent in victory

The whole of the *Chalukya* army did he protect, devoted to the service of the feet of the *Chalukyas*, adorned with the gems of good qualities, obtaining the name of *Sadya Nāyaka* (the bountiful chief).

At that time, while the abode of good qualities *Kasavaya Nāyaka*† was ruling the *Bandavasi* Twelve Thousand, punishing the evil and protecting the good: ‡—An asylum of peace was that *Vanavasi*, the native land of wealth, the stall in which prosperity was tied, the cradle of virtue, the birth-place of the learned, the region free from fear. The people in all parts of that aid on every side shone with the colour of gold, all the points of the compass were filled with perfume, the gardens were filled with trees, the land was full of running streams and ponds, in which appeared lotuses and waterlilies with swans between. And the land was full of pleasure gardens

And it shone with the brightness and beauty of women's faces

And in that aid was the *Nāgaru bhāṇḍa kampas*, in which was no garden that was not surrounded with amorous bees clustering on the lotuses in the ponds, no ponds in which the lotus did not grow, no town around which cool streams did not flow. And ever was it bright with groves of pounāga trees, of nāga and champaka trees, and of the nāga creeper. Thus was the

\* *Tat Lilādol.*

† See Nos. 33 and 43.

‡ *Dushka nigraha s'ukhānugraha pāratam.*

*Nāgara khanda* a splendid setting for gems of beauty. Containing numerous sandal trees filled with most fragrant oil, it enraptured the minds of all like the young new moon.

Ruler of the *manneya* of this beautiful *Nāgara Khanda* Seventy,\* a moon to the waterlilies the faces of women, famous in the earth was *Soma vripāda*, who by his supremely excellent government converted this *Kali yuga* into the *Kṛita yuga*, raising the waters of the ocean of pleasure, surrounded by the splendour of his fame even by day he shone with the moon-like radiance of *Ramachandra*. The pure race from which sprang a portion of the glory of the master of that *maṇḍala*, the jewel of the region, was as follows :—

As if *Rudra* had himself become incarnate under the excellent *kodamba* tree, so was born the king *Mayūra Varma*, the disperser of his enemies, revered by crowds of kings. Shining with an eye in his forehead, he assumed the government by his might, as if all the kings had assembled and placed the crown on his head. Increasing under the thick shade of the numerous *kadamba* trees, that race became (known as) the *Kadamba kula*.

And when many great kings had been born in that fortunate race after *Mayūra Varma* with the flaming eye in his forehead :—*Barmma Deva* † arose, the sole ruler of the world, the rays of whose fame sported like swans at the ten points of the compass, whose form gave delight to the eyes of all, whose unflinching bravery troubled all the hostile kings, whose *Kshatriya* qualities overcame all the *Kshatriyas*, thus did he shine. As no kings are in the world to compare with the king born in the *kadamba* grove, so gaining great superiority his fame filled all the points of the compass, this *Barmma*. That king's wife, *Kālala Devi*, like the moon in autumn, like a *kalpa* creeper of the modern *Manmatha*, praised by all people in the world, an abode of learning, to her dependents a cow of plenty, was greatly celebrated.

Their son was *Boppa Deva*, famed as in great bravery like *Arjuna*, in liberality like *Karna*, in purity like *Bhisma*. Can the sea compare with him as a treasury of good qualities, can a mountain compare with him in grandeur, or *Hari* in valour, or the moon shining at night in splendour, or *Manmatha* in beauty of form? Far was he above these, *Boppa Deva*. His wife was *Siri Devi*, a *kalpa* creeper to her dependents, a *jasmin* creeper to the bees the eyes of her husband, a *bhūta* creeper to the *kūgile* the learned,

\* *Anta mannyakā Nāgara khaṇḍas epātara mannyakā alhipatiyam.*

† See No. 10.

To these two, as to Hara and Párvati was born Kumára, to Náráyana and Siri Manmatha, to Indra and Indráni Jayanta, so, lord of a pure fame, was born *Soyi Deva*, praised by all the world. His son was *Sema* . . . . .

(The rest of the inscription is knocked off. Apparently records a gift to Harihara by the last named *Sema*.)

### 31. S'ila Sasana at Harihara, date about A. D. 1180.

Size ft. 6 10" x ft. 3 5".—Hale Kannada Characters.

Mandil.	Harihara with Garuda * in a temple.	Cow sancti- ling cell.
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(The inscription is so much defaced, a great part being knocked off, that no more than the following can be connectedly made out.)

While the mighty *Kalachurya* emperor *Nissanka Mallu Santama Deva* was ruling in peace and wisdom in his capital of *Kalyāna* :—

The dweller at his lotus feet . . . . .

### 32. S'ila Sasana at Harihara, date about A. D. 1165.†

Size ft. 7 9" x ft. 2.—Hale Kannada Characters.

A weapon (P) Mandil.	Hem.	LINGA.	Mass.	A weapon (P) Cow sancti- ling cell.
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May it be well—Obeisance to Vishnu, having the lotus navel, the able, the giver of the boon of happiness to gods and Brahmins, an ocean of power. May the tusk of the original mighty Boar protect you, to which the earth clings as its consort, whose light irradiates Pátála and the earth.

Surrounded by an ocean fearful from its mighty roar, luminous with the rays of glittering gold and clusters of gems, casting up spray which filled the sky and reached to all the points of the compass,—was *Jambu-dvīpa*. In the exact centre of *Jambu-dvīpa*, thus surrounded by an ocean full of jewels, above the *Mandara* mountain, whose peaks overturned by the gods were the landmarks of countries, around the summit of which the constellations revolved, the abode of the chief gods. An ornament to the south of the *Mandara*

\* Or the donor worshipping.

† From No. 9 it appears that *Vira Pādmya* was ruling in 1165; and from No. 35 that *Vijaya Pādmya* was ruling in 1167. The present grant seems to belong to the close of *Vira Pādmya's* government.



mountain, was the *Kuntala des'a*, lovely with its beautiful fields, splendid towns, and groves which resembled the tresses (*Kuntala*) of the lady Earth.

Of that *Kuntala-des'a* were many *Chalukya* emperors the rulers. In succession to whom (*atikramanadol*) :—The world was obtained by *Jagadeku Malla*, who utterly despoiled the wealth of the *Mâlava* kings, who forced the group of *Pallava* kings to hold the sprout, \* the kings of the *Lâṣa* country to place their folded palms to their forehead, who increased the troubles of the sign of the *Kalinga* kings, so that all the world praised him as the exhibitor of terrible valour.

At that time, (*tat kaladol*) was *Bijjala* king, whose mighty arms were a refuge to the earth, the serpent of whose sharp sword swallowed up the air of the lives of boasting enemies, the bounty lovingly bestowed by whom filled all lands with satisfaction, whose glory filled the ears of the elephants at the points of the compass, thus was he praised by all people.

Devoted to the service of the feet of that king, was *Sri Vira Pândya Bhûpa*, an ocean to the gems of all good qualities, subduer of trouble from his enemies. His younger brother was *Nigalanika Malla Kâma nripala* †, versed in all learning, receiving the submission of many brave hostile kings, devoted to happiness, Harihara and Brahmans. His eldest son was *Sri Vijaya Pândya*, son of the learned *Pândya Râya*, a sun to the group of lotuses the learned, a splitter of the manjalika with the vajra of *Gandagiri*, brave in war.

While the lords of the *Pândya-maṇḍala* were ruling the *Naṃbavâḍi* Thirty-two Thousand with justice, the origin of him of the *Sindha vamsa* who was serving them, was as follows :—

By the union of *Sîva* and *Sindhu* was born a son, to whom *Sîva* himself with affection gave a name *Saru* . . . together with the protection of *Indra*. Considering that unless nursed with tigress' milk he would not be brave or pure, *Sîva* with affection created a tigress, and that infant drinking the tigress' milk grew. ‡ Moreover appointing *Mâlali Devi* to be his assistant in war, § he gave him a second name of *Kshoni Sindha*. On receiving

\* A sign of submission. The treatment of each king is described in a place upon the name.

† See No. 41.

‡ *Sindhadravyat avatârâṃ entatodē* || *Sîm Sindhu sangatâḥ uḍḍhavalindus arḥa kumâran dâma pamaran bhavan ittan oḍu Sei* . . . *van iramander Agîri Rîga rakshâ sahîtam* | *palisellam kûṭṭilâlale kalîyagam paritran entu Gauripati tann clavin pulayan nirmunâḥ palisellam kûṭṭuṃ bejelan d s'îḍu dharegoḥu* |

§ *Sangritmakke mûḥiyegûḍendu beṣṣe*.

that, and being directed that *Karakūja*, the residence of yogis (*yogi mṭha*), was to be his abode, thither he came, and by the might of his arms speedily slaying the groups of kings there, this king born of the *Sindha* line ruled the country, all the people ever praising him as the mightiest among kings, the bravest, the best, and the most illustrious by birth.

May it be well.—The Mahā Manjales'vara, entitled to the five great drums, lord of the city of *Karakūja*, possessor of all lands through the boon bestowed by *Mālati Devi*, to the Lakshmi of victory an earring, conspicuous with a blue flag (*nīla dhvaja*), a Karma in bestowing gifts, rejoicing in the sound of the *māllali* (a drum), adorned with the gems of good qualities, a sun to *Sindha*, of a victorious arm, of the family of . . . *nī Rāja* an ornament to the good, having the signet of a tiger (*vyāghra mṛiga lāncchana*), donor of gifts of gold, the abode of bravery, to enemies as fearful as Vishnu, an elephant-goad to those bearing the emblems of the . . . the *s'ankā* (conch), and the *karagasa* (saw), a wild-fire to the grove his enemies, this *Sindhava Deva*, with his long arms (*nīṭu dṛi*) ruled many lands within the 4,000 of *Sindha* and *Karakūja*.

And in his line many more ruled. Among them, an ornament of surpassing valour, possessed of many royal spoils won by the might of his powerful arms from hostile kings, held as a lion, an Agastya to the ocean of his enemies' forces, thus praised by all people in the world, *Pirā Beṭṭarasa* obtained great renown. His wife, a combination of all good qualities, more illustrious than Sita or Pārvati, was *Dorabarasī*, famous as if the originator of conjugal affection then first discovered.

By the merit of that husband and wife a son was born to them of surpassing bravery, *Nāgarasa*, who ruled the world. To him was born a most fortunate son, *Beṭṭarasa*.

(Some unintelligible,—praises of *Beṭṭarasa*.)

Afterwards in that line, arose *Deva narapatta*, glorious with wide-spread fame, chief among the number, of great bravery in defence, ever increasing in policy, reverencing the worthy, promoter of bravery, glorious in fame, splendid as the sun of exalted fortune, of great valour.

(Some illegible, referring to the same.)

Like the milk sea from which sprung Lakshmi, or as Śiva unites with Pārvati as his other half, so did he with the Lakshmi of prosperity; as mount Meru is a refuge to the gods, so was he a refuge to the learned; as Vishnu for lofty valour, as the sun among the stars, so was he a sun among the virtuous,

a sea of modesty (*vinaya*), a mighty one in the world, of exalted merit was *Devā narāpālā*.

To this prince (*kumāra*), who was as a moon to the ocean of the *Sindhū* race, *Beṭṭālā Devī* was the chief queen (*agra mahishi*), in beauty, grace and conjugal affection, superior to Rati, Parvati and Arundhati, the mistress of his house. All the world praised her as in descent, in strength, in stature, in grace, in good fortune, in resolution, in the charms of beauty, in wealth, in disposition, in affection, a jewel of women, in devotion to her husband a *Sita*.

His younger brother, of virtuous life, delighting in exercise with chariots, able in putting down the beasts of the proud, was *Mallī Deva*, of wide-spread fame. His younger brother (a second one), whose renown filled all the world, an abode of all high qualities, bearing great affection to his elder brother, was *Ayvarasa*, like Krishna to Bala Rama, like Bhimasena to Dharma Rāya, like Lakshmana to the world-renowned Rama, possessed of firm faith, virtue and purity, modesty and courage, esteemed as a man of great purity, he remained with his elder brother. As if liberality had once more opened its eyes, or Karna was again born into the world, so was he esteemed for his gifts, this *Ayvarasa* revered by all.

The eldest son of that Devarasa was *Rāyarasa*, whose fresh glory in his father's kingdom was as follows:—Of great power in protecting with his arms the world, in war terrible as a lion, to courtesans a Manmatha, the king was to him like his minister (?), his enemies, whither had they fled? a prince ever mindful of the learned in order that his fame might never diminish. To this ornament of the *Sindhū* line, the loving *Buchālā Devī* was the wife, whom all the world praised as akin to virtue, in all graceful charms resembling Parvati, Sarasvatī and Lakshmi.

To this husband and wife, as the moon from the milk sea, as the sun from the eastern mountain, as Brahma from the lotus of Vishnu's navel, as an offspring of the Lakshmi of good fortune, was born a son *Is'vara nripālā*.

(A few verses in praise of him and his sword. The rest of the *s'dhana* illegible.)



33. *Sīla Sāsana at Harihara*, date about A. D. 1160.Size ft. 3 1' x 11. 2 11'.—*Half Kannaḍa Characters*,

Nand.

LINGA.

Mam.

Cow inch-  
ing tall

Obeisance to the divine form of *Harihara*, of surpassing glory, the eternal, the one, he who causes the kadali tree the joy of his worshippers to flourish. May *Harihara-misti*, uniting in a single form both *Sīva* and *Viṣṇu*, lord of all worlds, exceeding the comprehension even of *Harihara* the chief priest (*paramārādhyā*), ever establish the desires of his favourite *Dandāditya Barmasasa*.

A Brahmani girl (*śāmara putrī*) having paid worship to *Sīva*, seated on a hide, in order to obtain the fulfilment of her desires, she had a dream, in which *Sīva* himself embraced her and she conceived a portion of his glory. Having thus conceived, when nine months were accomplished, it happened that she bore a son named *Krishna*, possessed of great beauty, of surpassing courage, bearing all the marks of fortune, famous in all learning.

He slew in *Kullanjara* an evil spirit of a king who was a cannibal and followed the occupation of a barber,\* thus obtaining great fame among all people. Placing him between the teeth of *Yama*, this king *Krishna*, by the might of his arms, took possession of the government of his kingdom, and reducing the nine lakh (country of) *Dahala maṅgala* to obedience to his word, ruled in peace, an ornament of the *Kalachuri kula*.

And in his line many kings ruled, in succession to whom (*atitramaṇa*!), *Kannama Deva* obtained a name in the world, by his form, his beauty and his skill, the founder of the science of captivating haughty women, the originator of bravery in the subjection of proud enemies, the creator of a fame which resembled the brightness of the moon when it rises in the east. To this illustrious king, like an additional pair of arms, favourites of the Lakṣmi of victory, were born two dear sons, *Sanda Rāja* and *Bijjala*. The elder of these, *Bijjala Deva*, a treasury of emulation, established himself in that excellent kingdom, and with the point of his sword causing the groups of hostile kings to bow before him, engaged in the task of conquering the world, that he alone might be worthy of estimation.

To that king's younger brother, shining like the four arms of *Viṣṇu*, or

\* *Uḍḍigat adpita-darmasālin ad vīra nara-mūlaka-bhaktahīyam nīpanam dūrmadāyām samaharīti.*

the four tusks of Airavata, were born four famous sons, *Nammugi*, *S'ankha*, *Varma*, *Kannara* and the celebrated *Jagama*.

The eldest of these, *Nammugi* . . . . . After-  
wards his younger brother *Virata Jegama* became conspicuous by his policy :  
those kings who came near to fight him he seized in a grove, those kings who  
escaped and fled he cast in Yama's face, thus punishing them according to his  
pleasure, while those who fell at his feet he treated with the utmost respect,  
thus obtaining the praises of all the world. His son, who when engaging in  
war with hostile kings was seized with great fury and cast them headlong into  
an ocean of trouble, who was the promoter of his dependents, whose life put to  
shame the purity of the life of Manu, how great was he *Permaji Bhupalaka*.

To that king was born, a treasury of valour, *Bijjala Deva* with whom  
was born benevolence, with whom was born the love for him of the laughtiest  
women, with whom was born . . . . . for the  
groups of boasting hostile kings, and a time of festival for kings who were  
his friends. To all the world his powerful arms were a refuge, the serpent  
of his sharp sword swallowed the air of the lives of boasting enemies, his  
donations lovingly bestowed filled all lands with gratification, while his glory  
filled the ears of the elephants at the points of the compass ; thus was he  
praised thus *Bijjala Kshonipala*. Some kings who came trembling with fear  
biting their fingers and letting the betel drop out of their mouths, to be-  
seech that he would not bear them enmity any longer, these ignorant chiefs he  
guided as with an elephant goad. Save giving such protection, could he pro-  
tect the elephants, the horses and chariots of those who came to him ? When he  
placed the crown of the kingdom on his head, all the bravest were filled with  
alarm, and by his might and his rage he soon poured boiling water on the roots  
of the mandalika and at last exterminated them altogether, this ornament to  
the glory of mighty emperors, *Bijjala Kshonipala*.

How with one tongue can I praise the growing greatness of this *Giridur-  
ga Malla*, for he so destroyed the might of many kings who came against him  
with united forces, as if all the elephants and horses in the world could not avail  
against him. The heads of those kings who opposed him

. . . . . those who thought themselves unconquerable would he  
leave with life ? those who came to overthrow him would he leave without  
cutting in pieces ? . . . . . so mighty was this *Bijjala Deva*.

As Agastya born from a pot drank up the ocean, so did this ornament of kings  
swallow up all the earth.

May it be well—While the victorious kingdom of *Sripad Bhujā Bala Chakrapati Trībhuvana Malla Bijaya Deva*, entitled to the five great drums, great king of kings, lord of the city of *Kālanjara*, having the flag of a golden bull, with the damaraga, turya and nirghoshana (kinds of drum,) a sun to the lotus of the *Kalachuri* race, invincible hero, a Meru in honour, a light among great warriors, an elephant-goad to the mighty, master of elephants, a cage of adamant to those who sought his protection, in valour a Ravana, a brother to the wives of others, Malla of the *Sanivara Siddagiri-durga*, vallant as Hama, a lion to the elephant the hostile kings, *Nissanka Malla*, distinguished by these and other titles,\* was increasing in wealth and prosperity, to endure as long as sun and moon :—

The dweller at his lotus feet was *Kasarcya Nāyaka*,† of sincere wisdom in benefiting his master, of a form of beauty like that of *Mamatha*, liberal as *Kāmadhenu*, distinguished in gratifying the desires of Brahmana, of surpassing ability in destroying the groups of elephants the boasting hostile kings, famous was the land which owned him. Resting with great affection at the two lotus feet of the great king *Bijaya*, the chief of the monarchs of the world, by valuable gifts, by eloquence, by promoting the performance of meritorious vows, he increased his wide-spread fame until it filled all the points of the compass. In discrimination a *Rukmānga*, a second *Dharma Raja*, a new *Prahlada*, in purity of life a *Bali*, thus was he praised by all the people in the world.

His nephew (*maidana*) was *Barmmarasa Danjanatha*, praised in all lands for every good quality, of great fame and courage. His father was *Munjala Deva*, born in the line of the emperor *Sagara*, his mother was *Bayala Devi*, famous for her matchless beauty, his father-in-law was *Dobha chamupati*, a treasury in making gifts of horses. Thus pure by descent was this *Barmma*. Beautiful as *Mamatha*, glorious as *Chandra*, of great wealth . . .

Having slain without exception the hostile kings, he cared naught for the opposition of *Hoyasa*, and meeting him on the battle field drove his wounded forces into the *Tungabhadra*, whose waters were as red with their blood as if

\* *Seasti samahigata paucha mahā abha mahārjaditajan, Kālanjara-pura varābhava-  
raja, suvarina vrisakha bhujam, damaruka turya nirghoshana, Kalachuri kṛda kamala udrī-  
tandam, kadana prashadani, vana kamahichalam, valhasanādhityam, kaligal anuk'am, gaja  
abhinata, s'armahigata mīra piājarani, pratāpa Lakṣa'carani, para niri vihadaram, Sanivara  
Siddhigiri duryga Mallam, chalanika Rimanam, varāhka kanch'racana, Nī'sanka Malla nā-  
mādi prasasti sthita.*

† See No. 43.



died with kunkuma from the bathing place of women, and such they were. On destroying the force, every one exclaimed that he had surpassed Adisesha and was an ornament to the most illustrious, thus exalted was *Barmma Dan-danūtha's* greatness.

To his king *Bijjala Rāya*, he with devotion gives advice, saying, 'From this fort alone we may subdue the hill forts, the sea forts (or forts with a moat) we may cast into the sea, the fire forts we may consume with the fire of our valour.' How brave was this *Barmmarasa*.

Food to eat, clothes to wear, and many other benefits does he confer on the people. Weapons of war does he bestow and thus subdue all hostile kings. He with his ministers, all of whom were truthful, sincere, mighty of arm and meritorious, was a treasury of favour to his friends, in promoting Brahmanical rites a place of their daily growth. His high descent, his worth in war, his commanding person, his disposition befitting that form, his fortune equal to his disposition, his prudence equal to his fortune, his skill equal to his prudence, all these qualities uniting adorned him.

Among his *kurnams* was *S'ridhara Nāyaka*, a great warrior, of excellent life, glorious as the sun among the *kurnams*. By youth, by generosity, by power of administration, in gratifying the desires of all applicants, *Vengana Nāyaka* was famous among the *kurnams*.

While *Barmmarasa Danjandya*, surrounded by all these *kurnams*, was ruling the *Danavase* Twelve Thousand punishing the evil and protecting the good, one day when the subject of *dharma* and its greatness were the topic of discussion—

(A few lines follow which appear to be in praise of the town *Harihara*. The *śāsana* then ends and is evidently incomplete).

### 34. Sila Sasana at Harihara, date A. D. 1147.

See pt. 9 T & pt. 35.—*Old Kannada Characters.*

(The commencement and much of the body of the inscription illegible.)

To the south of it shone *Bharata varsha*, in the middle of which was the *Kuntala des'a*, shining like the tresses (*kuntala*) of the lady earth. The rulers of that *Kuntala des'a*, matchless in valour, of immense wealth, who, adorned with every good quality, were as bridegrooms to that land, were the *Chalukya* kings. The origin of whose line was as follows :—

From the profound ocean of the navel of Vishnu, the lord of Lakshmi, sprang a lotus, fragrant with delicious perfume; from the ovary of the lotus of that navel came forth Brahma, from the lotus of whose heart sprang the true founder of this race, the highly renowned *Harita*. His son was *Harita*, from the moisture of the palm of whose hand was miraculously born *Sattima Deva*, holding a drawn sword and teeming with all wisdom.\*

From that *Satyá raya Deva* the *Chálukya* line acquired fame. And in that line many kings ruled with power and glory. By their valour acquiring greatness, by their splendour striking terror into the hearts of their foes, for whose greatness no simile can be found, they were lords of the beauty the *Kuntala Des'a*.

An ornament of the *Chálukyas*, his breast embraced by the Lakshmi of prosperity, of terrific valour, drinking the blood of his enemies, *Tailapa* ruled the world. Giver of immeasurable wealth, surrounded with obedient kings .

a conqueror of the world was *Taila*. The son of this *Tailapa* of exalted bravery, was *Sattimanta Nripála*. His son was the able *Vikrama*, whose younger brother was *Sandayya* (?)

the mighty king *Jaya Simha*. His son was *Ahava Malla* with the designation of king *Trailokya Malla*. His son was *Somacvara*.

His younger brother was a king revered by all, a fire in consuming the hostile kings, whose sword never stayed from slaughter on the field of battle, in possessing whom the earth was blessed with a good king. Celebrated on the shores of the four oceans, with the tongue of the cobra his sword drawing out the life of his enemies' souls, illustrious from his great valour, in the pastime of destroying his enemies on the field of battle enjoying the sports of *S'iva*, this king *Vikramánka* protected the circle of the earth.

His son, a treasury of all wealth and learning, bearing the distinguished name of *Sarvajña Mahibhrít* (all-knowing king), a moon surrounded by the light of a pure fame, the king *Soma* increased in greatness. This king *Bhúloka Malla* ruled the world, and to him all kings applied the name of *Sarvajña Mahipála*.

His son, *Permma Nripa*, having uprooted his enemies, a thunderbolt in splitting the mountains his enemies, a protector of the virtuous, ruled the earth. By the pride of his greatness and bounty the equal of *Sagara* and *Bhagiratha*,

\* tan nija kufáti bháta Haritan ná vikhyátam | d'tana tanubhavam Haritan  
rachchajuka jatodaj abhari genal utkáláti cerazu paffálan á'tata . . . pri  
Sattima Deva.

how can he be compared to the emperors Manu and Nrigu, say. Of matchless valour and surpassing courage, this *Jagadeka Malla* protected the earth.

To this illustrious *Chalukya* king

of great renown was *Vira Pāṇḍya Deva*.

All praise of the descent of that *Vira Pāṇḍya Deva* is impossible, by him the lunar line became known to all.

From the lotus which sprung from the lotus of Vishnu's navel was born Brahma, from the lotus of whose heart came forth, a joy to all, the excellent rishi Atri. From the dazzling light of his eye was born *Chandra*, adorned with tresses of glorious rays, an ornament to the forehead of Lakshmi. Though really born in three ways, from water, from Brahma's navel, and from the muni's eye, yet is he strangely called *Atrijanana*. In this *Chandra-vamsa* was born *Yadu*, and from him the royal race of *Yādava* is known, of wide-spread glory.

In that line was born . . . by whose birth the line was greatly purified. Then *Aditya Deva*, an ornament to all the *Yādava* race. From his arm sprung *Pāṇḍya*, and to that *Pāṇḍya Rāja* a son named *Chedi Rāja* was born.

The kings descended from that *Chedi Rāja* were famous above all for their mighty deeds. That *Chedi Rāja's* son, esteemed as an ornament of the *Yādava*s, was *Dampala*, whose son was *Vira Pāṇḍya*. To *Vira Pāṇḍya* of the *Yādava* descent, *Dampala* was son beloved of fortune *Kavala nripāla* was born. To that king was born, great as *Indra*, a great general . . . the beloved king *Pāṇḍya*. Assuming the government of all the world he gained great fame. . . . with his powerful arms he ruled all the world as *Indra* rules *svarga*. His wife was *Sāsala Devi*, in exalted qualities the equal of the king.

Of this husband and wife the eldest son, praised by all the world, of great distinction in policy, of a fame pure as the stream of the *Ganges* . . . deriding the government of *Chōja Rāja*, of king *Vata*, and of *Sri Vikramāditya* who ruled from *Himāchala* to *Setu*, saying 'Who was a witness of their greatness?' thus did *Sri Pāṇḍya Bhōpālaka* rule.

Instructed in all wisdom by *Matlu Sūdāna Deva*, and thus possessed of all learning and beloved by all the wise, what comparison could other kings

\* A pun on the word, which may mean either *a-tri-janana*, not born in three ways, or *Atri-janana*, born from Atri.



bear to him? His younger brother, distinguished for all learning, having subdued many brave hostile kings, reverencing gods and Brahmans, was *Vira Pándya Deva*.

His younger brother was . . . . . His younger brother was *Káma Deva*, of exalted character and great generosity.

The son of the learned Pándya Deva, a sun to the group of lotuses, the learned, a thunderbolt to the mountain of the neighbouring kings was *Tailapa*.

A crown of great ministers born in an imperial line, excellent in all the world, thus shone . . . . . *Daujanátha*. *Ganga Devi*, the daughter of that lord, by her distinguished qualities and pride of beauty becoming the queen of *Vira Pándya Deva*, obtained the name of *Maha Devi*. Seeing this, *Sankhara* (*Siva*), *Iodra* and *Upendra* (*Vishnu*) of their own will bestowed on her the boon to take the place of *Piri Arasi*, and from the lady *Ganga* was born *Trinetra*, worthy of praise from all the learned, in order to destroy *Ugra Shonita asura*. And the eyes of *Vijaya Devi* were as the petals of the open lotus, her commands like those of *Vikramáditya*, to *Vira Pándya* she was like his own arms, to the learned a kalpa vine, thus was she celebrated. On account of the great love of *Vijaya Devi*, may *Sankhara*, the lotus of the earth and sky, filling the moon and all worlds, having fire, sun and moon as his three bright eyes, beautiful as the moon, wearing the moon in his crest, now grant her desires.

Among the kings of the earth *S'ri Vira Pándya Deva* being the chief, the most liberal, the greatest destroyer of the forces of hostile kings, he obtained the name of *Jagadeka Malla vallabha*. The mighty kings of *Ganga*, *Kalinga*, *Vanga*, *Maru*, *Ghurjara*, *Kerala*, *Chera*, *Chola*, *Gauda*, *Anga*, *Varáta*, *Láta*, *Khasa*, *Barbbara*, *Kasala*, *Punfra*, *Párasa*, *Kongana*, *Koga*, *Kankana*, *Kuru*, *Drapada*, *Amthra*, *Turushka*, and *Magadha* he causes to weep, so greatly do all people praise this *Pándya bhágaja*.

(*Very much illegible, apparently in praise of the same.*)

May it be well—*Vira Pándya Deva*, entitled to the five great drums, *Mahá Mandales'vara*, ornament of great warriors, sun to the lotus of the *Pándya* race, a wild fire to hostile kings, who plucked off the crown of *Pamfra* on the battle field . . . . . a tree at the lotus feet of the assembly of gods, of mature wisdom, worshipper of the feet of the god *Sankara Náráyana*, . . . . . ruling the *Nezambaráji* Thirty-two Thousand and several other countries . . . . .

in the 10th year of the emperor *Jagadka Malla*,  
the year *Prabhava*, the month *Ashvija*, new moon day, Sunday

worshipping with devotion the feet of *S'iva*  
for decorating with sandal and vermilion the god *Sankara*  
*Narayana*

(*Rest illegible.*)

### 35. *S'ila S'asana* at *Harihara*, date A. D. 1167.

*Size ft. 11 × ft. 2 6'.—Haja Kannaḍa Characters.*

Nandi.	Sun.	LINGA.	Moon.	Cow suck- ling calf.
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(*The inscription is almost entirely illegible. The following has been  
made out.*)

*Vijaya Pāṇḍya Deva*, the sun to the lotus of the *Pāṇḍya kula*, ruling  
the *Nagambavāḍi* Thirty-two Thousand and other countries . . .

In the year 1089, the year *Shubhakrit*, the month *Pushya*, the 12th day of  
the moon's increase, Monday, the nakshatra being *Robini* . . .  
for the service of *Harihara*, and the illuminations at the three seasons . . .  
for the Brahmins of *Kūṣāḷāru* who  
repeat the *veda* . . .

(*Bestows an agraḥara, from which 300 pagodas are assigned to  
Harihara and the rest to the Brahmins.*)

### 36. *S'ila S'asana* at *Harihara*, date about A. D. 1166.

*Size ft. 4 × ft. 0 6'.—Characters Devanagari at first, then Haja Kannaḍa.*

Linga.

The sun of the lands between the *Tunga* and the *Haridra*. . .  
*S'ri Vijaya Pāṇḍya* . . . being lord of the *Harihara kshetra* :—

It being stated in the *Skāṇḍa Purāṇa* that by bathing, making gifts, or  
fasting in this spot, the four objects of human desire\* will be obtained ten  
millionfold,—this was erected by *S'ri Vembarasu*.

\* These are *kāma*, *artha*, *dharma* and *moksha*; or pleasure, wealth, religious merit, and  
final beatitude.

37. *Sīla Śasana* at Balagami, date A. D. 1215.*Size ft. 4 2' x ft. 2 1'.—Hale Kannaḍa Chavvadeva.*Cow-path.  
May exit.LINGA  
with Priests.

Māra.

Kann.

Adored be *Sambhu*, beauteous with the *chāmara*-like crescent moon kissing his lofty head: the original foundation-pillar of the city of the three worlds. This *Śiva* do I praise, who dwells in the mountains united with *Pārvatī*, destroyer of the world, wearing the moon as his crest.

May it be well. The glory of *Simhana Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, lord of *Indrāvati-pura*, a sun in causing to unfold the lotus bud of the *Tāḍara* race,\* a goad to the elephant *Gurjara*, the pairer (?) with the *Mālara* woman, the plucker up by the root of the lotus the *Tallunga Rāga*'s head, a Rudra to the group of hostile kings, *Rāya Nārāyaṇa*—was as follows:—A piercing light in dispersing the darkness the forces of the *Karṇājaka* kings, a lion in destroying the herd of bellowing elephants the kings of *Mālara*, an *Agastya* to the roaring ocean the mighty forces of *Taḍa*, a head ornament to all kings, victorious over all, is this king *Simhana*.

The dweller at his lotus feet, the mahā pradhāna, the sarsvādhikāri, of great benevolence, was *Heṇmaga Nāyaḷa* whose greatness was as follows:—

Making known to *Simhana aripāla* all his intentions, he as discharged his duties that the king was not disturbed in his enjoyments

a master to all the families, bestower of residence for traders, a chief giving joy to all. And the greatness of the mahā pradhāna's wife was as follows:—in brightness and amiability the equal of *Arundhati* and *Lakṣmī*, how shall I compare others with her?

This husband and wife, in the enjoyment of pleasant discourse, having come to *Balīgāra*, where was the chief of the gods, the self-born, *Dakṣiṇa Kodāres vara*, whose glory was as follows:—chief among *Brahma*, *Viṣṇu* and all the gods praised by the *vedas*, in the form of the *siddhānta* of the *upanishads*. There all are worshippers of the god *Vṛṇpākṣa*, and there is the *Kālī māṭha* where *Vāma Śakti* resided and *Upamaṇya* performed great penance.

Beholding with delight the happiness of the god, and the perfection of *Vāma Śakti* the disciple of *Sri Rāya Śrīkantha Deva*:—in order to provide for the daily illumination of the god *Kodāres'vara*, for sandal, incense, light\*

\* *Śaṅkara*, p. 46.



oblations, betel and nut, vessels, distribution of food, a brass throne at Sivarâtri, and a car at the five seasons :—\* in the year 1137, the year Yava, the month Bhâdrapada, new moon day, Thursday, Hemmaya Nâgaka, manager of the *sunka* (customs) of *Banarase Nâg*, washing the feet of Vâma Sakti Dava the âchâri of the place, and pouring water, passed, free of all tolls, 25 bullocks laden with pearls, emeralds, silk and grain, free from *hejjunka*, *manneya*, *mâydere*, *colikala tere* and *mukhya kirukula sunka*†.

Whoso maintains this gift will obtain the fruit of the high merit of presenting in Varanâsi, Kurukhetra and other holy places, a thousand cows decked with gold to Brahmans versed in the four vedas. Whoso destroys this gift will incur the fate of those who commit the five great sins. Whoso destroy the property of gods or Brahmans will be born as serpents dwelling in the hollows of trees.

Be it the customs officer, or the king, or the minister, if he resume this custom he shall be destroyed.

A man with hand extended towards some figure which has been erased by the photographer.

### 38. Sila Sâsana at Balagami, date A. D. 1093.

Size ft. 4 7" × ft. 1 11".—Hale Kannada Characters.

Sun.	LINGA.			Moon.
Boar dancing.	2 Samasvara Pandi.		Sword.	Cow milk- ling oil.

Adored be *Sambhu*, beauteous with the châmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Supreme is the Boar form of Vishnu, on whose long right tusk the shining earth was supported when he agitated the ocean.

May it be well.—While the victorious kingdom of *Trilohavana Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Salâsraya* kula, ornament of the *Chalukyas* ‡—was continually increasing in prosperity, to endure as long as sun, moon, stars and sky :—

May it be well.—Famous in all lands, having acquired 500 heroic monuments, possessed of truth, virtue, good character, morality, and modesty, protectors of the *Vira* Balanji rights, conspicuous with the flag of the holy hill,

\* *Nitya-dhige garidha* . . . . . *dâpa dâpa vâleatya tumbila patra pârâ*  
*Sivarâtri s'âjâ gadige pancha yava vilâsâ kiravâna.*

† *Hejjunka*, heavy customs dues; *manneya*, ‡ *veigolorega*; *mâydere*, grading tax; *colikala tere*, family tax; *mukhya kirukula sunka*, chief miscellaneous customs dues.

‡ See note p. 14.



with its profits (*madabala teravangadi*), for each shop one *pana*, from sellers of betel leaf and areca nut (*tāmbūligaru*) one *pana*, from oil pressers (*iḍḍigaru*) one *pana*, from *jagati bhuvugalu* (those who live by the land) one *pana*, from the cultivators 10 viss, from the 60 *kottali* (?) houses of palanquin bearers) 10 viss, the (?) sellers of cloth in the town 10 viss, from *mānya* rights one *pana*, from the trade of the *munimuri danda* one . . . . . and 60 families . . . . . for the perpetual lamp of the god and the light of the matha from the oil mills.

This gift did all the townspeople united make. Let all, young and old, support this gift.

Whoso protects this gift will obtain all his desires by the merit thereof. Whoso destroys it will incur the guilt of slaying women boys and saṃyāsīs in Kuruksheṭra and Varanās'i, and will with all his line sink into the deepest hell.

### 39. S'ila S'asana at Balagami, date A. D. 1180 and 1186.

*'Size 7.5 4' x ft. 2 6'.—Hale Kannada Characters.*

Cow mark-  
ing calf.

Sus.

Linga with Priest.

Moun.

Needle.

Om. Obeisance to S'iva.—Adore be *S'ambhu*, beauteous with the chāma-ra-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Adored be *Sambhu*, with a form of eternal wisdom and fortune, through the fulfilment of his designs the foundation of the Brahma-pillar. Obeisance to the royal guru.

May it be well.—The protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, lord of the city of *Kālanjara*, having the flag of a golden bull, possessor of the damaruga, turya and alghoshasa, sun to the lotus of the *Kalacharya* line, fierce in war, in honour Meru, a light among great warriors, an elephant goad to the brave, lord of elephants, a cage of adamant to those who seek his protection, in valour Ravana, to others' wives a brother, Malla of the *Sanivāra Siddhagiri-durga*, brave in war, a lion to the elephants the hostile kings, Nisanka Malla; having these and other truthful titles,\* *S'rimat Bhujā Bala Chakravarti Tribhuvana Malla Bijjana Deva*, thus acquired the permanent dominion of the earth:—

The earth which through the ignorant king Prithu for many ages remained as a cow, that earth having now become the crowned queen of *Bijjana Deva*

\* See note p. 69.



continually rejoices. As a gem shining first in the sea, then on the shore, then in a stone on a mountain, at last became the kaustubha on Vishnu's breast, thus through connection with this mighty king did the earth become worthy of praise.

To describe the glory of the dear son of that king of kings *Bijjaḥ*. The birth of this *Soma* resembled that of the moon (*soma*), the darkness of the crowd of hostile kings was dispersed, the waterily of the earth's joy opened its petals, while the lotus of the faces of hostile kings' wives shrivelled up; shining with wisdom as the moon among the stars, lord of a fame resembling the light of the moon, thus did he rise from the ocean of *Bijjana mahāpāla*. Such being his birth, he ruled the whole world under his single umbrella, *Īḍya Murāri Sorī Deva*; whose younger brother's government was as follows.

At length becoming equal to him (his elder brother), by the performance of rites maintaining a continual festival on the earth, in purity a Bhishma, a new Purakuta, thus did *Sankama Deva* rule the world. They wrote humble letters offering—*Gan'a* to send him elephants, *Turushka* horses, the great king of *Sinhala* pearls, *Chola* milk-white cloths, *Magadha* musk, the *Malaya* king sandal, *Lāḷa* young girls; and his councillors read them to the lord *Sankama Deva Bhūpa*.\*

Those who in various ways having rid the earth of all enemies, the ministers of that great king of kings and chief emperor, reckoned as mahā prad-hāna, were—the *Piriya Danjanāyaka Lakshmi Deva*, the officer through whom all the numerous orders were delivered *Chandangi Deva*, the chief officer for the land *Rechanayya Danjanāyaka*, the sarvādhipāri *Soranayya Danjanāyaka*, the commander of all the forces *Kavannayya Danjanāyaka*.

Coming with all these ministers to the south for his pleasure, and seeing in *Baitigrāma*, belonging to the *Banavasi* Twelve Thousand, the temple of *Dakshina Kedāresvara*, with its three towers, the *lata manjara*, the golden pinnacles decked with precious stones, the charitable gifts for learning, for food, and for many good works,—he was convinced that this was truly the southern *Kedāra*, and considering 'Here we must certainly perform some work of merit,' he gazed for a long time with great astonishment at the *śchūri* of that place, the royal guru, and observed the greatness and power he had acquired by penance. In grammar a *Pāṇini* pandit, in *nīti* a *Sri Bhūslanāchārya*, in *nāṭya* and other *bhāra'a śāstra* *Bharata* muni, in *kārya* the poet *Māgha*, in *śiddhānta* *Naku-*

\* *Lipita* || *Gauḍa gaja Turushka turagam vāra Sinhala mītha manikim Chola mofimāra* *Magadha kuttariyam Malayara chandannam Lāḷama lāḷa kanakigir amudavaras sale* *Simhapangulam bhikṣūtippar āṅgasthāna vāha Sankama Deva Bhūpana* |

devara, in worship of Siva's feet a Skanda, such in disposition and attainments, *Vāma Sakti pati* is ever supreme.

To this master of many great qualities, the beloved son of Gautama; the king *Sankama* bearing a sincere attachment: May it be well.—In the 5th year of Sankama Deva, the year *Vikāri*, the month *Vaiśākha*, new moon day, Monday, at the *vrishā sankramana*, and *vyāti jyā*; in order to provide for the decoration and processions of *Kedāresvara Deva*, for repairs of the temple, and for food to the Brahmins performing penance; *Srīmat Sankama Deva Chakravartī* presented *Kīru Balligave* in the *Jiddulige kampana*, washing the feet of the Rāja-guru *Vāma Sakti Deva*, the *āchāri* of that place, and pouring water; to last as long as sun, moon and stars endure.

This gift whose protects will obtain the merit of a hundred sacrifices. Whoso destroys it will incur the sin of interrupting those hundred sacrifices and of killing Brahmins, and will go to *Naraka*.

(Here follows another gift).

May it be well.—*Mahā Manjalesvara Tailaha Deva* and *Mahā Mandalesvara Yeraharasa* coming and seeing this gift, and saying 'This is connected with our family, this is the native place of our guru, here we must perform some work of merit,' the wisdom to perform a work of merit entered them.

To describe their glory:—The cruel enemy who came to war against him he sent to *svarga*, on him who came as a friend he bestowed wealth, on whom he defeated a good fate . . . . . the son of *Kāla nrija*, *Tailapa kshonipāla*, daily with pride and affection bestowing on all the object of their wishes. Those kings who fled before him in war have never again even to this day seen the light of the love of their queen, for terrified at the brilliance of the new flashing sword of *Yeraharasa* they have never even to this day returned to their countries.

Thus in many ways the abodes of praise and fame, *Srīmat Mahā Manjalesvara Tailaha Deva* and *Srīmat Mahā Mandalesvara Yeraharasa*, in order to provide for the great services and illumination of *Kedāresvara Deva*, in the same *tithi* as before written, washing the feet of the Rāja-guru *Vāma Sakti Deva*, and pouring water, presented the *mannēya*, *kīrukula*, *dya* and *dāya*\* united, of *Kīru Balligave* in the *Jiddulige nād*, in the manner approved by all, to endure as long as sun, moon and stars.

Whoso without fail protects this gift will obtain the merit of presenting in *Varanāsī*, *Kurukshetra* and other holy places, a thousand tawny cows and kola-

\* *Mannēya*, singularage; *kīrukula*, petty dues; *dya*, fees to village servants; *dāya*, presents.

gas decked with gems, to Brahmans versed in the vedas. Whoso destroys this gift will incur the guilt of killing those cows and Brahmans with his own hand, and go to Naraka. In witness whereof it is said, ' Whoso resumes a gift made by himself or by another will assuredly be born a worm in ordure for sixty thousand years.'

(Here follows another gift).

May it be well.—In the saka year 1108, the year Parabbava, the month Vaishakha, the 5th day of the moon's decrease, that *Idja-Guru* approving of the *mantapa* of *Kedāres'vara Deva* which they had newly built, gave to *Bisadoja*, *Bischoja*, *Singoja*, to these three, in the manner approved by all, *haligutala kēgi*\* *lamna* 150, to the south of the *valagere* of *Hālneri* in *Kiru Balligāve*, to endure as long as sun and moon endure.

(Apparently a subsequent addition).

Moreover he gave in the manner approved by all, *Samarolalu* in that *Jiduga* Seventy, to be enjoyed for three generations.

this *Sīva śāsana*.

#### 40. *Sīla Śāsana* at *Balagami*, date A. D. 1102.

*Size fl. 5 0' x fl. 2 10'.—Hale Kannada Characters.*

Bo y.

Linga with Priest.

Cow stock-  
ing well.

Prosperity.—Adored be *S'ambhu*, beauteous with the *chāmara*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May *Sīva* the lord of *Pārvati* protect us, worthy of worship from gods and giants, the tide of the ocean of whose heart's joy is raised by the moon the beauty of *Pārvati*!

May it be well.—With a broad chest for the *Lakshmi* of fortune to rest upon, his feet placed on the heads of crowds of enemies, of a fame extolled by all, was *Vikramāditya nripa*.

Devoted to the service of his feet, having pulled off the powerful arms of brave enemies, worthy of reverence from the learned, an ocean to the gems of good qualities, was *Anantapāla chamuṇa*. Among the friends of his lord the chief friend, among the pure the purest, among the able the ablest, was *Anantapāla Danḍadhīś'a*. A Yama in destroying the mightiest of his enemies,

\* These words may mean a pole or measure "belonging to the school," as *paṭhāḍa* is a common name for a school in some parts of the country.



a swan to the group of lotuses the learned, how greatly did he extend his fame in the world, *Anantapāla*.

May it be well.—While the auspicious *Anantapāla Danḍanīyaka*,—entitled to the five great drums, lord over great feudatories, a mighty general, the arrow of Siva to Tripura the cities of his enemies, of great liberality in gifts to dancers, to the naked, to beggars, to singers and to eulogising bards, an abode of the Lakshmi of valour, a lion to his enemies, in prudence a Brahma, adorned with the garland of the jewels of good qualities, the patron of the learned, moonlight to the waterlily the *Lāja kula*, resting like a bee on the lotuses the feet of Siva,—having obtained two five hundreds (?), the *Banavase* Twelve Thousand, the *vaḍḍa rāṇa* and *perjūnka*, was protecting them in the enjoyment of peace and wisdom :—\*

The dweller at his lotus feet, his breast filled with the embraces of the breasts of the Lakshmi of fortune, shining with a garland of the gems of good qualities, the giver of joy to the assemblies of the learned, was *Govinda*. Who is the only one able to subdue those who refuse to bow to him? Who but *Govinda*?—Who is he that turns back only from troubling the worthy and trampling on them? Who but *Govinda*?—Who thus acquiring fame has obtained from all people the name of *Jiya*? Who but *Govinda*?—

Besides him no other did all the people thus praise. Save they cast themselves on his mercy, to all who come against him with forces he assumes the terrible aspect of *Ramaranga Bhairava*, with a great blazing eye, with fearful serpent earrings, in his lotus hand a piercing trident, on his face shining tusks. His terrible wrath blazing forth in an eye of the fiercest flame, the keen sword in his hand like the terrible trident, his groups of brave warriors the attendants, thus appearing before all the enemies' forces, this *Ramaranga Bhairava* had the aspect of the *Bhairava* of the final deluge.

The lightning he takes by force, confronting lusty elephants he breaks their tusks, with his broad chest rushing upon great tigers he swings himself by their whiskers, the bravest who come against him with great shields, in his pride he drinks their blood, not letting it fall to the ground. The two lotus feet of the s'akti dwelling in the cresper of his shining sword he constantly worships with offerings of flowery crowns—the curly frontlets of brave warriors, of brilliant vermilion—their fresh flowing blood, and of lotuses—their fallen heads. The mightiest enemies by the high road formed by his dreadful arms he carries up to heaven, O wonder!

\* *S'rināḍ Anantapāla Danḍanīyakaṁ vṛṣṭ ānūṛṇamāṁ Dhanuṣaṁ paṇṇirchokkhaḍḍamāṁ vaḍḍa rāṇamāṁ perjūṇkamāṁ paṭṭaṁ sukha vāṇāthāṁ vināśakāṁ pratipallīṇitām ite.*

It is not clear what the *vaḍḍa rāṇa* was; the *perjūnka* is the same as the *Arjūnka* of previous inscriptions, and means the large *araks* or customs dues.

A Yama to titled kings, cutter of the throats of the brave, great punisher of the proud, Mrityu to shouting enemies, valour his ornament, such is *Govinda*, the Banaranga Bhairava. The Banaranga Bhairava, chief among those adorned with the gems of good qualities, reverencer of his elder brother, mightiest of great warriors, thus did this *Govinda*, a Vishnu to the rākshasas his enemies, shine forth in the world. In valour, in might, in stature, in ability, without an equal; a great warrior, victor in many wars was *Govinda*, the Banaranga Bhairava.

To the treasury of wisdom *Kes'i Rāja* and *Nilable* (his wife) was born, beloved on account of his great fame, a gem of good qualities, *Dāst Rāja*. This son to the sky of the *Parāśara gotra* being his father, and the mine of all pleasing good qualities, *Somāmbike*, his mother, how honourable was *Govinda* in the world. To describe the greatness of his bounty. Question . .

Answer—*Kali kīla Karnā* (the Karnā of the Kali age).

While the auspicious *Danjanāyaka Govindarasa*—adorned with such a cluster of good qualities, patron of the learned, the waterlily of the circle of the earth illuminated by the moonlight of his self-acquired fame, the Banaranga Bhairava, a kalpa vriksha to good poets, Vatsa Rāja to the horses the evil, abode of the Lakshmi of valour, displaying to all the points of the compass the wealth acquired through the favour of *Amantapūla*—having obtained the *vaiṣṇa rācula*, the two *bīlkaṣe* and the *perjūnka\** of *Milvaḷli*, was protecting them in the enjoyment of peace and wisdom :—

Chief among those of greatest ability in the world,

security for three boons (7),† an ornament to his line, was the celebrated *Kedāra S'akti yatipati*. The disciple of that *Kedāra munindra*, praised by all the world, was *S'rikanṭha*, a collection of pure qualities, fame his flag, a cuckoo to the mango grove the learned. His heart on the lotus feet of *Hara*, in his face the beauty of *Bharati*, in his life purity, among all the points of the compass he established the fame of the elephant of the west (*Iudra*), the collection of virtues, ornament of great munis, light of the wise, ocean of logic, *S'rikanṭha Deva*.

To describe his disciple the king (*dore*) :—The month of *Chāitra* to the tree of sound eloquence, a moon to the ocean of the *Lokāyata*, able among the

\* *S'riśat Danjanāyaka Govindarasa Milvaḷḷiya vaiṣṇa rāculam erāḍum bīlkaṣeyam perjūnakumam paṣetu*. The expression *erāḍum bīlkaṣeyam* seems to mean transit dure both ways, i. e. on imports and exports; for the other terms see preceding note.

† *Micārakopya*.



Sāṅkhya, a pearl in the necklet on the shell-like throat of the lady Mīmāṃsa, a son to the lotus the Sugata, chief among the Nāiyāyika, thus was he famed, the tīrthika *Somes'vara Suri*. Some excel in logic, some in well chosen words, some are skilled in the drama, some know to compose verses and poems, some are clever in grammar, but all these being united in him who can fully comprehend him, such is the fame obtained by this sea of learning.

May it be well.—S'ri Somanātha Paṇḍita Deva, perfect in *yama*, *niyama*, *śrādhya*, *dhyāna*, *dhāraṇa*, *mauna*, *amukthāna*, *japa*, *śamadhī*, and *śīla*,\* favourite of the learned, ran to the lotus grove of *nyāya*, the autumn moon in raising the ocean the *vaiseshika*, a jewelled ornament to the *sāṅkhya* philosophers, a kēśa at the lotus feet of gurus, spring to the mango grove the sciences of grammar, the flood of Ganges in pouring forth streams of unequalled eloquence, having a multitude of disciples exalted by the influence of his mantras, a sea to the great river the *sādhya*, rejoicing in the faith of Parames'vara, chief abode of the purest qualities of penance, having these and other names, the moonlight of whose fame illuminated the circle of the world:—This illustrious muninātha making application to the younger brother of Krishna Rāja, whose fame was his wealth,—to the mine of glory *Gorinda*, the subjector of numerous enemies —

May it be well.—While the victorious kingdom of *Tribhavana Malla*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyāraya kula*, ornament of the *Chālukeyas*,† was continually increasing in prosperity, to endure as long as sun, moon, stars and sky, and he was in his residence at *Kalyāṇa*, ruling the kingdom in peace and wisdom:—‡

In the 27th year of Chalukya Vikrama, the year Chitrabhānu, the month Pūshya, the 13th day of the moon's increase, Wednesday, uttarāyana saṅkrānti; washing the feet of Somes'vara Paṇḍita Deva, śchēri of the temple of Dakṣiṇa Kēśava Deva at the Tāvāragere of *Balligāre*, the ornament of the *Jananase* Twelve Thousand, which shone like the trees of the head of the lady the *Kantala* country—and pouring water, the auspicious *Dandanāyaka Gorindarasa*, to provide for the decorations and illuminations of Kēśava Deva, freed the *perjunta*, *vadga rāma* and both *bhoko*§ on 2 lakhs of areca nut sold in the street of that quarter.¶

\* See note p. 16 and 74. *Śīla* is virtue.

† See note p. 14.

‡ See note p. 2.

§ *ā nigrahaḥ śīdātīti nāgrasamam evaṣa lakṣaṇa adalaga perjuntamam vadga rāmanam bhokam bīhokayam sarva namamam kula bīṣa.*



Whoso respects and preserves this gift thus made will obtain the fulfilment of all his desires. Whoso destroys it will incur the great sin of wantonly killing in Ganga, Gaya, Kédāra and Kurukshetra, Brahmans, tawny cows, women, boys and recluses, together with his own family. Poison is no poison, the property of the gods that is the real poison. For poison kills a single man, but the property of the gods (if usurped) kills sons and descendants.

The *ds'u kavi* (? improvisatore) *Nityaloksha* composed this splendid *s'asana* with choice of sweetest words, so as to display his ability to all the world. Considering that none was worthy to compare with the lord Malli Deva, he undertook to write it and wrote it. He could, whenever required, by his ability compose modern poetry, but how was he able to compose this ancient poetry, with its innumerable poetical beauties? Auspicious, of finished learning, a Brahman in eloquence, an emperor in establishing principles, *Mallikādjuna Bhagya* rejoices the hearts of all poets.

#### 41. *S'ila S'asana* at Balagami, date A. D. 1112.

*Size ft. 6 5' x ft. 3.—Hoje Kinnada Characters.*

Sun.		Moon.	
A rod.	Samsvara Pashita.	A vessel. LINGA with naga bhairava.	Cow mark. linga self.
The whole surmounted with a scroll.			

Supreme is the command of . . . of *Trailokyā Chandra*, which bestows upon the faithful benefits of things seen and unseen. Supreme is the command of him who dances bearing the rod of the vedas, who controls *dharma* and all the gods, and bestows happiness on the three worlds. Supreme is the god whose crest is adorned with the moon, whose praise as expressed in the collection of the vedas shines forth from the heart of the lotus-navelled (Vishnu) as if inscribed on a tablet of stone, able in controlling the three worlds, of inestimable glory.

. . . the eloquent muni named *Somesvara*, who is acquainted with the fate and fortune of all living things—Prosperity!

May it be well.—The full moon of autumn in the sky of the *Chalukya* line, the theme of poets, of a self-acquired fame brilliant as the rays of the moon, his lotus feet placed on the heads of hostile kings, gratifier of the desires of Brahmans, chief of universal emperors (*s'rva bhauṃ*), of mighty strength,

\* Seems to be the same figure as in No. 38.

is *Vikramāditya Deva*. The occupation he provides for his enemies is to give up their titles, to forsake the pleasures of the lands they ruled and to dwell in caves on the mountains, thence on returning again to battle to leave their wives behind and to form alliances with the celestial nymphs.

While having obtained such glory and fame, *S'rimat Tribhuvana Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'raya kula*, ornament of the *Chālukyas*,\*—his own victorious kingdom continually increasing in prosperity to endure as long as sun, moon, stars and elc; being in his residence at *Kaśyāna*, in the constant increase of supreme happiness (*parama kalyāna*), and protecting the whole circle of the world under his single umbrella—was in the enjoyment of peace and wisdom.†

In former ages great fame had *Chandra* obtained in the world, being named a rāja in the veda; but bearing that same title, they being really such and he so but in name, he also having spots and they being spotless, how greatly have they exalted the name, having become the theme of all poets' praise, the worthy among the illustrious *Pāṇdyas*.

And after many sons of kings (*arasu mukhala*) had been born. In the Krita yuga, to the accomplisher of his desires *Jama dagnī*, the husband of *Renukī*, was born the powerful bearer of the *Paras'u* (axe), the slayer of the son of *Kritavīryā*, who murdered the gurn. And twenty-ooo times slaying all the kings in the world, he bestowed the circle of the earth upon the Brahmins, and remained among them; but thinking that he should not dwell in the property of the Brahmins, departing, he turned back the sea with the tip of his bow, the universally praised son of *Renukī*. And that prince saying 'Canst the western ocean spare me a *hana* of ground?' took the seven *Konkanas* for his residence. Thus was it called the creation of *Paras'u Rāma*.

And to the lady *Konkaṇa*, *Haive* was as a *hankana* (bracelet), in which like the beautiful chief gem shone *Sisugali*. The children there born even to enemies through this cause acquired courage, for as being considered the seat of learning was this chief city among royal cities called *Sisugali*.‡

There many *Pāṇdyā* kings ruled and governed. Among them was born *Chandra*, whose fame was as moonlight rejoicing the hearts of all people in the world, who rose shining from the sea of this race as *Chandra* rose from the sea of the veda. Among women the best, worthy of praise from all, was *Kaṃmaṇa Devi*; like the moonlight to her husband *Chandra*, by her union with him she increased his glory.

\* See note p. 14.

† See note p. 2.

‡ i. e. *Sisū Kali*, instructor of children.

To that husband and wife, as if from Lakshmi and Vishnu, was born a worthy son *Kāma*, rejoicing the hearts of the ocest fair ones. And *Bāgala Devi*, clever, of high qualities and beauty, praised by all, a gem among king's daughters, became his beloved wife, to this *Kāma* a *Rati*. And to that *Bāgala Devi* and that great king *Kāma* was born a son of great strength, *Chandra*, of pure fame, surpassing Indra in the splendour of his wealth.

While *Kali* is surveying the place with the view of establishing his practices there, while the enemy is preparing to display his strength, while the proud boasters are preparing to shout, at the mere sight of his face they are driven away; thus did all people praise this *Chandra narendra*. Reverenced by all women, her fame her wealth, of firm conjugal devotion, was *Sevala Devi*; and as *Robini* to the famous *Chandra*, so was this *Robini* the beloved wife of this *Chandra*. To that *Sevala Devi* and that king was born a son, devoted to *Siva*, of pure fame and great wealth, famous among the brave, *Kilhat Deva*.

All the people on earth called him *Manmatha*, the *Lakshmi* of his valour was to him as *Rati*, great wars the spring season to him, with him truly abode the power with showers of poisoned arrows to send brave enemies to the society of the celestial nymphs, . . . this was in truth *Kāma Deva*.

While like the nose (1) to the face of the lady the *Pāṇḍya* line,\* seated on the *Pāṇḍya* throne, *Tribhuvana Malla Kīma Devarasa*, entitled to the five great drums, the mahā manjales'vara, lord of the city of *Gokarna*, head jewel of the *Pāṇḍya* race, a garland to brave men, a *Bhishma* to strange women, a glory to the learned, ruler of the *Kontana rāshṭra*, to have an impaling trident, a favourite of fame, *Nigalantā Malla* †, his crest adorned with the lotus feet of *Srinat Tribhuvana Malla*, a root to the kasdal tree of valour, having these and other names,—was ruling the kingdom in the enjoyment of peace and wisdom:—

One day in a discourse on *Siva dharmma*, the *Siva dharmmadusāsana* being quoted, to the effect that,—*dharmma* is the root of the vine of fame; *dharmma* is beloved in both worlds; save the man devoted to *dharmma* there is none worthy of reverence in the world:—and from the divine discourse thereon of *Samas'vara Panliṣa Deva*, a worshipper of spirit, of great learning; having conceived a desire to perform the works prescribed for *Siva dharmma*:—

\* *Antimāi Pāṇḍyānāṅḍvāṅḍvā māniniya nṛgaḥke mīḡ tṛpante Pāṇḍya p'āḥikayā* *tridhā*.

† See No. 32.



*Tribhuvana Malla* having bestowed the government of the Vanavāsi country on *Anantapala*, protector of the vine the Lakshmi of his fame, a patron of all the learned ; when he, accepting the same, was governing it ; and by his command, the dweller at this lotus feet, *Gorinda*,—the Rataranga Ibhairava, brave as a lion, splendid in valour, of glorious qualities, affectionate to his elder brother, famous in praise, to *Krishna Rāja* the little younger brother, without pride carrying out orders as being a great distinction and hence called *Maleya* (humble),—was protecting *Banavase* and the *Malapara jūju* (?) also,\* with pure shining fame :—

Washing the feet of *Meli Seṭṭi*, the son of *Bhuvanaika Seṭṭi*, the son of *Meli Seṭṭi*, called the *Paṭṭaga sāmī*, the chief officer (*janapam*) in the beautiful royal city *Balligūra*, which was an ornament to the four quarters of *Banavase*; making an agreement regarding the gift of the freehold land attached to the lotus garden, and buying 110 *hammas* of excellent land, with pouring of water, and with the knowledge of as many as belonged to that great royal city *Balligūra* (to wit) of the five *maṭha sthāna nagara* and of the three *pura* :—

Thereupon, in the presence of the five *maṭhas* of that great royal city *Balligūra*, (namely) of *Sānta Sīva Paṇḍita*, āchāri of the *Piriyā Maṭha*; *Sakti Paṇḍita*, āchāri of the *Pancha Linga*; *Kriyā Sakti Paṇḍita*, āchāri of *Tripurāśaktaka*; *Mūlīga Pomeya Jīya*; *Nagarada Pomeya Barma Seṭṭi*, and others—with the knowledge of all these the five *maṭha sthāna nagara* and the three *pura*, he presented that land—situated in the tract belonging to the *Tāvaragera* beloved by all the people of the earth, having on the east the garden formerly presented to *Kedāres'vara*, on the south *Pomeya Jīya's* garden, on the west a stone he set up, on the west (?) north) the garden of *Pariga Deva*,—the land within these boundaries, *Danādhīśha Gorinda*, the king of that mid, worthy of praise from all people, gave, with a heart filled with devotion to *S'iva*.

And at that time, in that manner, the lord of the land settling with *Meli Seṭṭi* for freeing it from all imposts, gave a permanent order that the five *maṭha nagara* should continue it free of all dues.—

Moreover, among the *Kālamukha*, descended in the line of the security for three boons (?),† obtaining fame among those great *S'aktis*, the rainy season to the chātaka birds his disciples, was the pure *S'rikanṭha*, praised by all the learned, son of *Kedāra S'akti*, bearing *S'rikanṭha* (*S'iva*) ever on his breast,

\* *Maleyade besaleyaḥ besam maleyal enid pallittam ira Banavaseyam Malapara jūju sūlā*, *Malapara jūju* would mean the games or gambling of the *Malapara*. The Hoysale kings had a title *Maleyareṇa gaula*, champion among the *Malapara*. See note p. 7 &c. † See note p. 80.

of a *s'rikanṭha* (a holy throat) filled with the choice words of the veda. Deeply versed in the science of mind he was invincible in argument, like pure gold perfumed, placing the feet of Śiva as an ornament on his head, possessed of the secure merit of great penance, self-chosen husband of the lady wealth, adorned with all good qualities, such was *S'rikanṭha yogisvara*.

The son of *S'rikanṭha* was *Somes'ara*, revered by all the world of *yatis*, *S'rikanṭha* (Śiva) himself in the form of a *muni*, a Viṣṇu to the *rākṣasa* of sin. *Somes'ara Pandita Deva*, thus praised by all people,—perfect in *yama*, *niyama*, *svādhyāga*, *dhyāna*, *dhāraṇa*, *mauna*, *amishāhāna*, *japa*, *śamādhī*, and *s'ta* : \* promoter of the learned, a Brahma to the *dhārana*, a sun to the lotus of a good race and to poetry, of pleasant speech, master of eloquence, having acquired the greatness of penance,—although angry (*āgraha*!) when requested to accept this gift, (Govinda) having won his favour ;

In order to provide for repairs of the temple of the lord of the three worlds, *Dakṣiṇa Kedāres'vara*, situated on the bank of the *Tāvaragere* which is on the south of the royal city *Baṭṭigāve*, the head of the *Banavise* Twelve Thousand ; and for flowers, incense and lights for the god, for the daily worship and various other services, and for the food of the *rishis* :—in the manner approved by all ; in the year reckoned as *giri* and *bhavalochana*, the 37th of *Vikrama*, the year *Nandana*, the month *Pushya*, the 4th day of the moon's increase, Tuesday, the *uttarāyana* :—this ornament of kings, amid the plaudits of the universe, washing the feet of that great sun of learning praised by all the world, and pouring water, this king of illustrious fame presented it (that land) to endure as long as earth, sun and water continue.

Whoso destroys this gift will incur the guilt of slaying Brahmins, tawny cows and *sanyāsīs* in the *Ganga* and *Yamuna* and at their confluence with the sea. Whoso protects it will derive the merit of bestowing in those holy places a crore of tawny cows upon Brahmins. Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Consider this.

*Mallikārjunāchārya*, a most able poet, disciple of that great sun of learning, wrote this *s'āsana* of a Śiva *dharma*, although newly erected, so as to be praised by all poets.

(? Signature). *Gobbūra dhārana sūrya bhauma sukaviudra Mallikārjuna Bhaṭṭa Shanmukham*.

May it endure, this Śiva *s'āsana*.

\* See note p. 14, 74 and 51.

## 42. S'īla Sāsana at Balagami, date A. D. 1129.

Size ft. 9 0" x ft. 2 10".—Hale Kanyasā Chārichara.

Sun.	Sun.	Linga with Pateri, in a temple.	Moon.	Nakṣi in a mahāpala.
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(One line illegible)

Oheisance to Sīva and Pārvali, surrounded by their worshippers.

May that *Gastama* grant protection, who by favour of the pure rishi *Vidyadharandrya* having obtained the managemēt of the *Kedāra majha*, through constantly beholding the amrita of the favour of Kedāres'vara has become like the ancient Gautama.

From the lotus of Vishnu's navel sprung Brahma, the lord of Sarasvati. From Brahma's terrible arms came forth, like emanations of Vishnu, the earliest of the *Chōlukya* kings, masters of a dominion surrounded by the sea and protected by their invincible arms.—Among them, bringing to mind the Vishnu who with matchless powers slew on the field of battle the rākshasa that carried away the earth, and thus restored the world—so by his power did *Tarā nrija*.

The eldest son of Tailapa Deva was *Sattiga*. His son, lord of fortune, was *Vikrama*; whose younger brother, an axe to the creeper the lands of hostile kings, was *Das'a Varmma*. His son, lord of the lady Earth, *Jaya Sinha*, obtaining the land, governed it. His son was the brave *Ahara Malla*. His eldest son, lord of the earth, unequalled wrestler, was *Dhuvanaika Malla*.

Afterwards, of superior fame among those *Chōlukya* kings, uniting the qualities of the sixteen (preceding) kings,\* praised by all the world, was *Pernmādā Deva* his younger brother. Not as Hari, who to prevent the continual overthrow of the order of things established by him, assumed the tortoise avatāra and unsteadily bore up the earth; this Hari, fearing such an unstable base, more immovably established his government, and thus ruled all the world without anxiety, *Vikramāditya*. In the ocean of the sword of the *Chōlukya* emperor *Vikramāditya* ever dwells the Lakshmi of victory, in order by its ablation to purify the world of the evil which under many kings of the Kali age had accumulated and increased.

The palace of the king was flooded with the streams of the sweat of rutting elephants and of the foam of horses, offerings of the troubled kings to

\* *Alim bājya tūch Chōlukya nrip[araj] oshchari jastini nripangū shodas'a rājityachcharitām enel.*



secure their safety. The *Mājava*, *Chola*, *Gauṇa*, *Magadha*, *Anga*, *Turushka*, *Kalinga* and *Vanga* kings, trembling and panic stricken, despaired of their kingdoms the anger of the *Kuntala* lord.

To *Peruvāṣi Rāja* thus famous, was born,—as from the *Bohara* mountain all manner of beauty, from the milk sea the moon, from the eastern mountain the sun,—*Soma Mahīja*, of wide-spread glory, an ornament to the line of kings. Then was fame born to *Ihārati*, then to the earth was born royalty, then was born sorrow to hostile kings, such was the birth of this exalter of the *Kuntala des'a*. Even in his boyhood he was an unyielding opponent, a head jewel of princes, the gem taken from the forehead of the elephant all good kings, a palace to all the worthy, in eloquence a parrot, able in bending the bow. As soon as he learned to walk all hostile kings began to walk away into the forest, as soon as he began to talk their talk was restricted to hermits.

The sea of *Vikrama chakri's* joy was full, the lotuses the hands of hostile kings withered away, the waterlilies the eyes of the singers opened wide their mouths with laughter, when *Soma vallabha* rose like the sun upon the eastern mountain. The *Chalukya* king *Soma* with his powerful arms supported all the earth, relieving *Adishesha* of the continual load of which he was weary, and the tortoise from the perpetual attitude which prevented its turning to behold any object on one side or the other. His broad chest was a spacious palace for the abode of the *Lakshmi* of fortune, his sword was a jewelled residence for the *Lakshmi* of valour, the lotus of his face was a dancing stage for the *Lakshmi* of learning, thus great was this *Bhūloka Malla*.

A moon surrounded by the stars the gems on the crowns of prostrate kings, the moonlight of his pure fame rejoicing the *chakora* birds the good, such were the praises he received, this *Somes'vara* the *Chalukya* king. Though the brightness of his rays gratifies all the gods, though a jewel on the head of *Siva* rejoicing the waterlily the circle of the earth, can the moon (*soma*) in the sky compare with this *Soma*, who shines not only by night, and who has no spots? The brightness of his terrific sword, at the mere mention of its name, eclipses the glimmering light of the glory of hostile kings.

The *Kuntala des'a* being like the tresses (*kuntala*) of his loved one, *Kānchi* like her glittering zone (*kānchi*), the streams poured forth with his gifts the birth place of the naiads of his palace; he set himself to conquer on every side, till his valour reached to the farthest limit of the points of the compass. Thus did he rule the whole world, *Soma vallabha*. His only anxiety was that he had not yet punished *Yama* for disrespect in killing even those he had protected, that he

had not secured Maha Meru to bestow in gift, that Maïnaka and other great mountains continued to shelter the earth (while he was its shelter), such was the sea of anxiety in which was he plunged.

When this king *Somesvara*, with the intention of making an expedition of victory over the whole world, came to the south, and encamping his forces in the tirtha of *Hulluni*, was in the enjoyment of peace and wisdom,\* discussing the question of merit ;—seizing the opportunity,—

*Taïla*, a head jewel to the *Kadamba* race, a central gem in the diadem of rulers, a chintamani to the learned, in firmness a great mountain ; *Taïla*, the joy of *Virdita-nagari*, lord of *Vanavāsa-pura*, a pearl necklace to the Lakshmi of victory, beloved by all the kings of his line ; rising and standing, folding the petals of his lotus hands, (said) ‘Deva ! A petition !

“ Among all the countries the famous *Kuntala-des’a* is the best ; in it the *Banavāse-nadi* is the best ; and in it, if well considered, *Balligāve*, the mine of virtuous men, the mother of cities,† is essentially the best, whose fame has filled all the world surrounded by the ocean. Like *Amarāvati* it is the abode of the gods (or the wise) ; like the famous and splendid *Bhogāvati*, the abode of bhogis (snakes, or happy people) ; like *Alakapura*, the abode of Kubera (or wealth) : thus celebrated throughout the sea-encircled earth, what city can compare with this *Balligāve* ?

“ To describe the qualities of its citizens (*nagara-jananga'u*) :—Hospitable to strangers, sincere of speech (*eka-vākyaru*), the birth place (*tavarnane*) of prudence, the dwelling place of dharma, a theatre for the performance of excellent poets, to prosperity simply an inexhaustible mine, where in the world but among the citizens of the great *Balligāve* will be found worshippers of such pure merit devoted either to Harihara, or to Pankajāsana (Brahma), to Jina or to other gods. As by bestowal of perishable articles they can obtain neither this world nor the next, they from time to time stock their shops with the imperishable, the citizens of that famous town. Who among the citizens of the famous *Balligāve* but as *Surapati* (Indra) among the gods so is the resort of the learned ; as Indra’s elephant shines with moisture, so glitters with wealth ; as the moon is surrounded with light, so beams with wisdom ; as *Adiraja* supports all the world so is a supporter of the whole earth. And in that city, the *prabhu*s of the people are like the tusks to the elephant, like the dreadful canine teeth to the lion, like the great wings to the śarabha.

\* See note p. 2.

† *Parjananga's tavarnane*.—*Tavar-nane* is a woman’s birth place, the home from which she was taken as a bride.



"And there in that city are the five *māṣas* of Hari, Hara, Kamalāsana (Brahma), Vitarāga (Jina), and Bauddhālaya, which are like five garlands to the land.\* And there are three *purus*, which are like three eyes of Samagra Lakshmi, or like three pearl necklets on the throat of that lady.

"In this Ralligāve, the native home of all beauty and all merit, at a short distance from the southern quarters, is a garden of white lotuses. And there, as if all the great merit of the citizens had combined into one abode of Siva, is the beautiful temple to the god called Nagares'vara. This Dakshina Kedāra is the means of the absolution of sin, the very presence of Siva manifested to all, visibly displaying all the glory of the Kṛita yuga. Moreover the course of the sacred bathing streams is like that of the holy Ganges at Kedāra, and the lofty tower of this Siva temple pierces the heavens and rises up like the peak of Kedāra, and the rishis there performing penance are in austerity equal to the ascetics of Kedāra, thus is this a new Kedāra, the standing crops of its fertile fields resembling the horripilation arising from the worship of S'ivalinga, its temple the abode of Parames'vara.

"May the god Kedāra therein, who, thinking with supreme benevolence upon his faithful worshippers—fearful of the falling mist (*manju*) and unable to make the distant pilgrimage (to Kedāra)—free them from all sins (here); revered by all the chief gods, a head-jewel of wealth and glory, the brilliance of the lotus of whose feet dazzles all people, may that god, wearing the crescent moon on his head, protect you. And in that holy temple reigns the lord of the Kṛita yuga, whose lofty tower proclaims to all that he is the remover of the sins of the Kali yuga, that let their sins be ever so numerous all may here obtain release from the fear of them.

"And to describe those *māṣas*. A refuge are they for all people; as Puruṣa simha (Narasimha) was distinguished for the *dāna* (alms) of Hiraṇya-kas'ipu, so are they distinguished for *dāna* (gifts) of *hiraṇya* and *kas'ipu* (money and food); as Kurukṣetra is rendered fruitful by Sarasvatī (the river), so are they by Sarasvatī (learning); as the Khachara mountain is surrounded by the *vidyādhara* (inferior deities), so are they by *vidyā dhara* (masters of learning); as the Mandara mountain they are the most excellent in all quarters; as Vāsudeva was enchanted by the words of Akrūra, so are they by the sound of *akrūra* (gentle words); as the grove of Bhavāni honoured with *brahmachārī* (celibates), so are they honoured with the *brahma chārī* (observance of the vedas) as a prudent woman whose beauty is adorned with

\* Hari Hara Kamalāsana Vitarāga Bauddhālayagaḥ itā evaiva evaiva evaiva pancha  
sarvāt ita pancha māṣaṅgaḥ evaiva ā pāṭyaṅgaḥ ;



wisdom ; like the banks of the Godāvāri in being rendered illustrious by the footsteps and vessels of Gautamārya : such is their glory.

" And the descent of the line of its *gurus* is as follows : In the line of the *māvarakoneya (?)*\*, devoted to the gods, was born on the chain of mountains, *Kedāra S'akti Pañḍita Deva*, of wide-spread fame. And after him was his disciple *S'rikunḥa*, resembling the throat of Saraswati surrounded with a necklace of pearls, a touchstone to the golden ornaments of learning, revered by all. That muni's disciple, a great milk sea to learning, his face like the moon (*soma*), was the famous *Somesvardrya*. Afterwards, the friend of that great *āchāri*, the worshipful muni's younger brother, the tapasvī *Vidyābharana*, an ornament of all learning, a jewel to the lady fame, became celebrated. The energy of the thunderbolt in smiting through the great mountain the *Banddhas*, the strength of the lion in tearing open the forehead of the elephant the *mīmāṃsa*, the brightness of the sun in piercing through the darkness the *śyād vāds*, the summit of the *nyāya* philosophers, was *Vidyābharana muni*.

and saying ' I will protect this Vāma S'akti maṭha, ' there he now dwells."

When on his thus making application, the king, hearing the greatness of the merit of that maṭha, and the power of the penance of the *āchāri* of that maṭha, was filled with joy so that the hair stood erect over the whole of his body; and, with his eyes wide opened, his voice resembling the note of the *kālamba* bird, thinking we must perform in this place some work of merit, inquired what towns are there near here—(he replied,) ' If the Deva has a mind to perform a work of merit, I have already made a gift for the increase of the glory of the Deva's kingdom, let it by pouring of water from the Deva's hands be confirmed to endure as long as sun, moon and stars.' Accepting which proposal, for the repairs of the maṭha, for food to those performing penance, and for gifts for the support of learning in that place;—

May it be well—In the third year of Chālakya Bhūloka [Malla], the year Kilaka, the month Māgha, new moon day, Thursday, the *vyati pāta*; sending for Vidyābharana Deva, presented the village of Hakkala Hālanu, in Tadavapaleyumana nāḍ, belonging to Jidduḷige nāḷ, as a *śhala vr̥tti*, to be enjoyed for three generations.

(Rest illegible).

\* See Nos. 40 and 41.

## 43. Śīla Śāsana at Balagami, date A. D. 1161.

Size ft. 6 3' x ft. 4 5'—Hale Kannaḍa Characters.

Sun		Moon	
Prabhā	Lings with Priest	Vishnu	Cow suck-
Stand. in temple.	in temple.	in temple.	ling calf.

*Om.* Obeisance to Śiva. Prosperity.—Adored be *S'ambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May the kalpa vriksha in the form of *Sri Vāma Sakṣi muni* grant your desires, whose root is the *raśa* surrounded by the fibres of the *nydya*, whose sprouts are the various kinds of *smṛiti* tinged with the ruddy hue of *dharma*, whose blossoms are the rites of the Śiva faith, whose sap is the meditations of the heart.

May Śiva in the form of the *pārijāta* tree, whose branches are his arms, whose sprouts are his hands, whose blossoms are his gentle smiles,

waving with tresses down to his feet, entwined by *Parvatī* as by a creeper—daily grant to king *Bijjala* all his desires.

May it be well.—Entitled to the five great drums, *Mahā Maṇḍala'vara*, his foot stool irradiated with the brilliance of the jewels in the crowns of great feudatories, lord of the city of *Kālanjara*, having the flag of a golden bull, possessor of the *ḍamaroga*, *turya*, and *nirghoshana*, sun to the lotus of the *Kalachurya* line, fierce in war, in honour a *Meru*, a light of good warriors, an elephant god to the mighty, master of elephants, a cage of adamant to those who seek his protection, in courage the lord of *Lanka*, to others' wives a brother, *Malla* of the *Saṁivāra Siddagiri-durga*, in character like *Rama*, a lion to the elephant his enemies, *Nissanka Malla*, possessed of these and other titles,\* is *S'rinat Bhuja Bala Chakravartī Trībhuvana Malla Bijjala Deva*, whose power and glory are as follows :—

The streams of glory issuing from the dazzling sword in his powerful arms quench the fierce flames of the courage of his enemies, so that this great king *Bijjala* rules the world as its sole monarch, there being no king besides. The black serpent of his mighty sword enters the snake holes—the faces of hostile kings, and drinks up thence the milk—the blood which none else were able to draw out, swallows up the air of the lives of his enemies, terrific with its tongue of consuming flame. The battle field in front of *Bijjala Deva* resembles the rainy season, for the jewels from the crowns of fierce opposing kings

\* The titles continue—*Srinat samudbhigata pancha nakhā śābala mahā maṇḍala'vara mahā sāmanta maharaja mahāyājñi manjari pūjya ranjita pāda pīṭha*—and continue as in note p. 68.



lie scattered on all sides like hailstones, the flashing of weapons is like lightning, the blood falling in all parts runs along forming rivulets. Wonderful is the war of this Giridurga Malla, entrails are poured out in rolls, warriors sinking covered with wounds lie side by side with their horses, while headless trunks dance around, and the abandoned female rākshasas assemble and enter the field for a feast of blood. A single word uttered by him is like a śāmana engraved on the Mandara mountain, to a suppliant he grants all his desires .

whomso he fights meets with destruction, whoso seeks his protection he delivers from old age and death. What kings can compare with this Rudra of the battle field, *Bijjala Deva*.

A dweller at the lotus feet of *Bijjala Deva Mahipāla*, the birth place of honour and fame, is *Kasavaya Nāyaka*,\* to describe whose qualities :—

Any thing reckoned as mere rubbish (*kasa*), at a single glance of his that moment appeared as shining gold (*kasavara*) to all his friends and in all the houses of those born in his family, thus did his name of *Kasavaya Nāyaka* become famous throughout the sea-engirdled world. Laying his heart at the lotus feet of Śiva, distributing the wealth he had justly acquired among the worthy, shewing the fierce might of his arm in the battle field against the enemy, no common lord was he, this jewel in the crown of the people. Such was *Kasavaya* in the circle of the world. Resting like a bee on the lotuses the feet of Hara, surrounded with men famous for every branch of learning, a jewel to all the worthy, an ornament to good warriors, was he a common lord? In governing, in bringing a land into order, and increasing its strength, in benefiting his friends, who can compare with this *Kasavaya Nāyaka*?

By the approval and command of that great benefactor, was *Barmmarasa* † ruling the *Banavase nāḥ*. To describe the greatness of his qualities :— By his government nourishing as with showers of milk the crops the worthy among the Brahmans, obtaining universal praise as a collection of all wisdom, all folded their hands in reverence to *Barmmarasa* as the bestower of happiness on all his dependents. Those who know nothing of *adhikāra* (government) are called *adhikāri* (rulers), but who can compare with him as an *adhikāri* (benefactor) to the learned? Thus was *Barmma* esteemed as a refuge of all the learned.

At the time when the Lakshmi of the government of that *Barmmarasa* was innocent of adultery (i. e. having him alone as lord and master), the officers standing before his face were *Sridhara Nāyaka*, *Achana Nāyaka*, *Chaddi-*

\* See No. 30 pp 1 73.

† See No. 30.



*maya Nāyaka*, *Malleganna Nāyaka*, and *Tikkamaya Nāyaka*; which five *karnams* were as the five senses (*karnangalu*) of *Bijjala Deva*. The greatness of their qualities was as follows:—Benevolent to others, powerful as the ocean, in ministerial skill unmatched, bold as lions, able in collecting tribute, superior to all opposition, of great fame, possessed of the sound of mighty drums, strengthened with all manner of self-acquired merit, devoted to the faith of the feet of *Siva*, how great were these *karnams*?

Moreover a *ravi* (sun) in causing to unfold the lotus of the face of the lady the great fame of that *Barmmarasa*, was the great minister *Ravi Deva*, the greatness of whose qualities was as follows:—Why by the rays of his ministerial plans do the wide-open lotus faces of other ministers close up and the petals of their hands fold together, while the water-lilies the bright eyes of the lady his great ministerial influence open? This is a great wonder in all the world.

While all these united, in the enjoyment of peace and wisdom, were one day discoursing on merit,—the place *Dakshina Kedāra* was mentioned as a field (*kedāra*) the crops standing on which resembled the hair of the body standing erect from the joy of the worship of *Siva linga*;

as the place where many *Siva* munis performed penance, of which it yielded the fruit; whose *anga* were the *Rig*, *Yajus*, *Sāma*, and *Atharvāna*, of which four *vedas* it was the place of recital; where commentaries were composed on the *Kaumāra*, *Pāṇinīya*, *Sākaśyana*, *Sābdānusāsana* and other grammars\*; where commentaries were written on the *nyāya*, *vaisheshika*, *mīmāṃsa*, *sāṅkhya*, *bauddhya* and others the six systems of philosophy; where glosses were composed on the *Akula siddhānta*, on *Pātanjala* and other *yoga śāstras*, on the eighteen *purāṇas* and the *dharma śāstra*, as well as on all kinds of *kāvya* and *nāṭaka*: a place for all kinds of *nāṭika* (dancing); the place where food was freely distributed to *dinara* (? sufferers), to the destitute, the lame, the blind, the deaf, to story tellers, singers, drummers, genealogists, dancers, and eulogists, to the naked, the wounded, *kshapanāla* (Jain *sanyāsīs*), *ekadānti*, *tridānti*, *hamsa*, *parama hamsa*, and other beggars from various countries; the place where suitable medicine was dispensed to various kinds of diseased persons†; a place of security from fear for all living things.

And while thinking we will perform in the *Koṭera matha* there some work of merit, in order to consecrate our vows, our wealth, and our three times seven generations:—*Bijjala Mahārāja* coming to take possession of the

\* *Kaundra Pāṇinīya Sākaśyana Sābdānusāsanaḥ byākaraṇa byākhyāna sthānam.*

† *Nāṇa nātha rōgi jana rōga bhāishalya sthānam.*

southern districts, encamped his army in *Balligave*: and when in the enjoyment of peace and comfort, at that time, all these united coming before him and seating themselves, entered upon a discourse of merit. In which discourse *Kasaraya Niyaka*, rising and standing with his face towards the great king, folding his lotus hands, said, "Deva! a petition," and spoke as follows:—

"This *Dakshina Kedāra* is a place for the destruction of sin, the very presence of *S'iva* openly manifested in the sight of all people, the visible embodiment of all the glory of the *Krita yuga*. Besides, this *Kamatha*\* resembles the primeval tortoise (*kamatha*) in being a support to all the world; is like the man-lion's *dāna* (smiting) of *Hiranyakashipu* in its *dāna* (gifts) of *hiranya* and *kashipu* (gold and corn); as *Kurukhetra* is watered by the *Saraswati* (river) so is it the abode of *Saraswati* (learning); like the world of gods surrounded by *vidyādharā* (inferior deities) so is it surrounded with *vidyā dhara* (masters of learning); like the *Mandara* mountain in being superior to all in the world; like *Vāsudeva* was enchanted at hearing the words of *Akrūra* so is it delightful with the sound of *akrūra* (gentle) words; like the dwelling of *Dhavanī* in, being dignified with the pure life of *brahmachāris*.

"And descended in the line of the gurus of that matha is *Vāma S'akti muniscārācharpa*, the disciple of *Gautamāchārya*. To describe his glory:—Before the time that this *munisvara* appeared in that line of gurus, several *munisvara* gifted with all good qualities illuminated that matha, but this *Vāma S'akti muni*, like the ovary of a bud composed of the brilliance of jewels, or like the moon, or the rays of the sun, filled the whole world with light, while all its inhabitants, with reverence folding their hands and doing obeisance, exclaimed *Jigū!* His face was a stage for *Saraswati* to dance upon, his mind was a jewelled dwelling for the destroyer of *Madana* (*Siva*), celebrated throughout the world is this *Vāma S'akti Paṇḍita Deva*. Though in the creepers of the arched eyebrows of the fair *Maṇmatha* had placed his sugar-cane bow, in their glancing eyes his flowery arrows, and thus grown very great; yet from fear of the severity of the penance of this *Vāma S'akti muni*, he hid his operations, confining them to the thoughts of the mind.†

"Therefore, were the *Deva* to perform in that matha some work of merit, it will endure as long as sun and moon."

On his saying thus, instantly taking it to mind, *Bijjala mahipāla*, to provide for the decorations of the god *Dakshina Kedāresvara*, for food for the *rishtis* who resort thither, for the support of learning, for repairs to the temple,

\* Apparently another name for the place, or for some part of it.

† Alluding to *Maṇmatha*'s (*Cupid*'s) being bodiless.



and for the gratification of the beloved and the worthy,—in the 6th year (? of his reign), the year *Vishu*, the month *Pushya*, new moon day, at the time of the sun's eclipse, washing the feet of *Vāma S'akti Pañjita Deva*, the disciple of *Gautamāchārya*,—presented, with pouring of water, *Kirugere* in *Nūrum-bida*, with enjoyment for three generations.

Whoso protects this gift will derive the merit of presenting in *Vāranāsi* and *Kurukshetra* a thousand tawny cows, and *kolagaa* decked with gold and gems, to Brahmins versed in the four *vedas*. Merit is a common bridge for kings: this from age to age deserves your support, O kings of the earth. Thus does *Rāmachandra* beseech the kings who come after him. *Sagara* and many kings have enjoyed the world. According to their (gifts of) land so was their reward. Those who alienate the property of gods or Brahmins will be born as black serpents inhabiting the hollows of trees in the forests of the *Vindhya* mountains. Poison is no poison, the property of the gods that is the real poison. For poison kills a single man, but the property of the gods (if usurped) kills sons and descendants. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

(Further gifts, apparently inscribed afterwards.)

*Ayiranga*, in the . . . *kampana*, of the *Pāndya Rājya*, *Konya Neralagere* in the *Kāṭaṣi* nineteen, *Siddhiyamrudici* in *Sattalige kampana*, (who?) gave, with pouring of water, to be enjoyed for one life. Also *Changaru Mattihalli* in *Basudu kampana*, *Chavalli* in *Nagara khanda*, washing the feet of the royal guru *Vāma S'akti Deva*, to be enjoyed for three lives.

Moreover *Bandanika Soyī Devarasa*, *Chandugi Deva*, and *Kāma Deva Dandiyaka*, making application in a discourse,—for the service of the god *Kedāresvara* of the *Koṭi* matha, and the service of the god *Saunzātha*, and the service of the god *Brahmesvara* of *Gyalur*, gave in the manner approved by all, . . . *Muriganhalli* and *Kundangi* in the *Nagara khamja kampana*, *Chikka Kanigya* in *Hānugalla kampana*, with enjoyment for three generations.

May it be well! Fortune!



## 44. Śīla Śāsana at Balagami, date A. D. 1029.

*Size ft. 5 2' x ft. 10'.—Half Kannada Characters.*

Sun.

Linga with Priest.

Moon.

Cow milk  
being cast.

Om. Obeisance to Śiva and Pārvatī, surrounded with worshippers.

*Śrī Gautamāchārya*, the kalpa vriksha of thy dharma gratifies all desires,—its root the veda, the firm udyā its fibres, the smṛiti its branches, the desire of dharma its shoots, the observances of the Śiva doctrine its blossoms, the thoughts of the mind its sap.

From the lotus navel of the lord of Pārvatī sprung Brahma; from his arms came forth several kings who became famous under the name of *S'ánta-resvara*. Mines of the quality of *s'ántama* (the highest good fortune), of great *s'ánta* (patience), victors over all their enemies by the great might of their arms, released from the fear and desire of family, they obtained in the world the name of *S'ántara*.

Among them, able in protecting the feudatory kings, a king named *Kama-na*, became famous in the world. His brother (*sahajāta*), of great power in the world, famous in the group of the chief kings of the earth, had the name of *Singī Deva*. The son of that famous king, a spear to the head of all hostile kings, a treasury of fortune to his dependent kings, in valour immovable as a great mountain, was *Taila*. The son of that king *Taila* was *Śrī Kāma Bhū-pāla*, lover of Rati the Lakshmi of the great wealth of the *S'ántara maṇḍa-lesvara*, a Maṇmatha in attacking the mightiest kings, punisher of all the world in afflicting the inhabitants with the showers of his cruel arrows, thus did he obtain fame. That king's wife was *Bijjaḷa Devi*, esteemed as herself the Śīta praised by all the world, in conjugal affection having reached the name of perfection as the purest in all the world.

To these two was born, great in immortal wealth, as if sprung from the union of *nīli* and *vicēka*, the *S'ántara* king named *Jagadeva*. To describe his qualities:—The autumn moon to the milk sea of Jina dharma, garlanded with the pearl necklace composed of the large (elephant) pearls the shining good words of the most learned, possessor of the lofty palace formed of the rays of the moonlight of his fame which shot up to all the points of the compass, grateful to the eyes of all people, was *Jagadeva Bhūpa*. His good disposition was seconded by his arm; and the wealth acquired by the learned dependent on him was an assistant to the glory of the might of his arm; the amount of jewelry set with gems which the wives of hostile kings cast off

from their arms and ears, who shall tell it to the king?—this *Jagadeva Bhūpala*. The company of the women in the palaces of kings not friendly to *S'ri Jagaddeva Bhūpala*, had their hair bunched up unadorned with the weight of chaplets of flowers, their bare waists glittered not with the brilliance of golden zones, the twin globes their swelling breasts were not confined with bands of shining pearls.

To *Battila Dai*, born at the same time as that Jagadevarasa's mother *Bijjala Devi*, and to *Vijayāditya Deva*,\* was born *Jaya Kes'i*, a pure Kshatriya son, considered as the elder brother of that Jagaddeva.—To describe the royal qualities and disposition of that great king:—By the might of his arms forcing to fall at his feet all the hostile kings who refused to do him obeisance, lord of the Lakshmi of the great wealth of the seven *Konkanas*, this *Jaya Kes'i Bhūpala*, by the exercise of the policy of great kings, obtained the fame that there was no king more mighty than him. There was no beggar who did not receive his charity, there were no ambitious ones who attempted to govern as kings and lived; when he went forth to war there was no country into which his arrows did not fall; such was *Jaya Kes'i*, his elder brother, whose fame filled all points of the compass. Who then was so great as *Jagadeva*?

The younger brother of that Jagadeva, who obtained fame as a head-jewel of kings, a *kuṇḍa vriksha* in the world to the learned, was *Singī Deva*. Seizing immense poisonous serpents by the throat, he forced them to discharge their poison, saying, 'Spit it out, spit it out'—then tearing open their venomous throats, and scratching through their hoods, he snatched out thence the fresh-formed jewels, saying 'I will add them as shining ornaments to my elder brother's armlet.'—Who then in the world can fully describe the valour of that *Singī Deva*?

Thus to fame and wealth a supreme lord, the beloved younger brother of *Jaya Kes'i*, the beloved elder brother of *Singī Deva*, entitled to the five great drums, *Mahā Maṇḍales'vara*, lord of *paṭṭi Pombuchcha-pura*, the obtainer of a boon from *Padmāvatī Devi*, fragrant as musk, skilled in the *nīti s'āstra*, perfectly accomplished in *sāhitya*, a snare to the thighs of kings, an impaling pest to the titled, *S'rimat Tribhuvana Malla Jagadevarasa*, while in the place called *Setu*, ruling the kingdom in the enjoyment of peace and wisdom:—†

\* A *Kādamba* king, see No. 55 and *J. Ep. Br. R. A. S.* IX, 251.

† *Intu kīṭṭi s'riṅgaṃ s'riṅga adhināthan enīṭṭi ā Jaya Kes'i Devange priyāṇḁam | Singī Devange priyāṇḁam enīṭṭi samasthigata pañcha mahā s'ābda mahā maṇḍales'varan | paṭṭi Pombuchcha pura varādhis'varan | Padmāvatī Devī lābha vara prasādan | kṣatṛikā-mādan | nīti s'āstrāṅgaṃ | sāhitya mūlāṅgaṃ | aravanā gāṇan | tīru'ura s'āṇan | S'rimat Tribhuvana Malla Jagadevarasan Setuvina bīṇan | sukha mahāthā vānditāṇ rājyaṇ geyyāt-tan irai endu dīṇan.*



One day, surrounded by skilful wise men and his attendants, discoursing on merit, said thus—'As water though of one substance is worshipped under many names, so God though essentially one is worshipped under many modes of life (?) or systems.)' On saying which in that discourse,—A bee at the lotus feet of Hara, protector of the worthy and of his dependents, a *karnam* whose hands were able in subduing the bravest in war, walking according to the rules of the *dharma śāstra*, a *kalpa vriksha* to supplicants, a Yama in swallowing up those who came with force to fight against him, an effectual cage of adamant to those who threw themselves on his protection, having acquired a great name by his experience in governing provinces (*nāḍaḍṣiṇa rūḍhī*), the able *Bammarasa*,—His lotus hands being folded in obeisance, said,—'A petition'—and spoke as follows:—

'*Dakṣiṇa Kedāra* is a place for the absolution of sin, the manifest presence of Śiva surrounded by the most learned, the visible embodiment of the glory of the *Kṛita yuga*. If I should describe the qualities of *Gautamārya*, the *śāhāri* of that *Kedāra sthāna*:—Several *munisvara* adorned with the highest qualities having like great and brilliant lights illuminated that *matha*, at last *Gautama muni*, like the blossom of the perpetual light of a jewel lamp, has attained an established fame which enlightens all the world, while all the inhabitants thereof with folded hands exclaim *Jīva!* Therefore any work of merit there performed will be a permanent means of the absolution of sin.'

Taking that to mind, and coming to *Balligere*;—May it be well. In the 15th year of *S'rimat Chalukya Pratāpa Chakraparti Jagadeka Malla Deva*, the year *Sukla*, the month *Kartika*, full moon day, Monday, during the eclipse of the moon,—in the presence of the holy feet of the god *Dakṣiṇa Kedāresvara*,—*Jagadevarasa*, united with his son (*kumāra*) *Bammarasa*, washing the feet of *Gautama Paṇḍita Deva*, the disciple of *Vādi Vidyābharata Paṇḍita Deva*, and pouring water; gave, in the manner approved by all, for the illuminations of the god, for repairs of the temple, for food to the *śālis*, and the support of learning, *Kundāra*, situated within the *Kodanāḍa* 30 in the *Santaliga* Thousand with enjoyment for three generations.

Moreover he gave on the north-east of the *Nadumba* stream, below the lower bank of the *Kabbilaketa* tank, 2 mattas of paddy land, in the manner approved by all.

\**Ekam eva jagas tatam nāḍa nāma nishetān, tatāstam Devatā tatam nāḍarasa nishetān.*



This gift whose maintainers will derive the merit of presenting in Vārāṇasī, Kurukshetra and other holy bathing places, a thousand tawny cows, with kolagas decked with precious stones, to Brahmans versed in the four vedas. Whoso usurps it will incur the guilt of slaying in those holy bathing places those tawny cows and those Brahmans at the time of the sun's eclipse. Whoso usurps a gift made by himself or by another will assuredly be born a worm in ordure for sixty thousand years.

(A further gift, apparently inscribed afterwards.)

And in consequence of that discourse, (who?) gave, pouring water, *Abbase* and *Hosavalli* in *Kodanāḍ kampana*, in the manner approved by all; and *Givindamahalli* in *Muluvatolu kampana*, with enjoyment for three generations. May it prosper, this *Siva śāsana*.

#### 45. *Sīla Śāsana* at Balagami, date A. D. 1155.

*Sim ft. 6 × ft. 2.—Hale Kannada Characters.*

*Nandi.*

LINGA.

*Cow-cuckling  
ling calf.*

*Om.* Obeisance to *Sīva*. Adored be *S'ambhu*, beauteous with the *chāmara*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—While the victorious kingdom of the auspicious *Trailokyā Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, first of monarchs, glory of the *Satyis'raya kula*, ornament of the *Chellukyas*,\* was continually increasing in prosperity, to endure as long as sun, moon, stars and sky:—

At that time,—May it be well. While the auspicious *Mahā Mandales'vara*, *Bijjana Devarasa*, entitled to the five great drums, *Mahā Maṇḍalesvara*, lord of *Kālanjara-pura*, having the flag of a golden bull, in beauty a *Manmatha*, possessor of the *ḍamaruga*, *tūrya* and *nirghoshana*, a jewelled ornament to kings, a sun to the lotus the *Kalachurya kula*, fierce in war, in honour a *Meru*, a sun to good warriors, an elephant good to the mighty, master of elephants, a cage of adamant to his dependents, in courage the lord of Lanka, to others' wives a brother, Malla of the *Śaṇivāra Siddagiri-durga*, in character a Rama, a lion to the elephant his enemies, *Nissanka Malla*, having these and all other titles,†—was ruling all lands, punishing the evil and protecting the good:—

\* See note p. 14.

† See note p. 66.

His great and able Danjanâyaka, a terror to his enemies, a friend to the people of the lands he had subdued, purifier of his family, the most accomplished among the skillful, *Mahadevurasa* was ruling the Banavase Twelve Thousand.

While united with the four karnama,—*Potarasa, Chelldimarasa, Padmarasa*, and *Sotarasa*, embodiments of the mind of Bijjana Deva, royal swans among the spreading lotuses the minds of the learned, chintâmanis in granting all the desires of their dependents, suns in dispersing the clouds of poverty of the humble and destitute, he was ruling in peace :—

His mahâ pradhâna was *Mayi Devarasa*, a jewelled ornament of ministers, in the form of Mammatha, a bee at the lotus feet of Hara, the sole patron of the learned, a Nârâyana to auspicious kings, worthy and familiar in the pura tantra, the beloved son of the teacher (*upâdhyaîya*) Nanda Ibhâta, rejoicer of the assemblies of the learned, by his merit purifying his family, the beloved son of Gaurala Devi, consanguinous with these and other names. Besides this, how came Chânikya, who with such great effort destroyed eleven Nanda kula, to be called a minister, say,—for without the slightest effort this *Mayi Dandâdhipa* subdued all the enemies of his master and greatly increased his joy and prosperity. Whoso clearly coming into his hand, goes and seeks aid from another, he never suffers to remain without defeat on the battle field; whoso comes against him with the bow, he humbles his pride and befriends him; can he be compared with other ministers, this *Mayi Deva*.

This great minister, the Hergga'je Danjanâyaka of the *raḍḍa rân'a* and *hejjunka* of the Banavase Twelve Thousand, *Mayi Devarasa*, being in the royal city of *Balligrîma* in the enjoyment of peace,—one day, surrounded by all the learned and his attendants, delivered a discourse on merit :—when, they taking that to mind, spoke as follows :

"Dakshinâ Kêḍâra is a place for the absolution of sin, the presence of Siva openly manifested to all the citizens, the visible embodiment of the glory of the Krita yuga. And the maṭha there, like the primeval tortoise is a support to all the world and its inhabitants, like the milk ocean in giving birth to the Lakshmi of prosperity, like the pleasure garden of Bhavâni pervaded with the pure life of brahmacharis, like Kurukshetra watered by Sarasvatî (or learning), like Deva loka surrounded with vidhyâdhara (or the learned), like Kailâsa protected by deformed s'aktis and gods (or Vâma Sakti Deva).

"And to describe the descent of the line of gurus of that maṭha: Kora in the line of the *mûvarakoneya (?)*\*, reckoned as the deva vrata, born on

\* See Nos. 40, 41, &c.





## 46. Sila Sasana at Balagami, date A. D. 1192.

Size ft. 5.3' x ft. 2.8'.—Note Kannada Characters.

Cave temple—  
Dug well.

Buddh.

Kings with Pyasa.

Mand.

Mand.

Obedience to *Siva*. May *Soma*, powerful to create with ease the three worlds, which grew with the nourishment of his pure shining body composed of the substance of the earth and all matter, the object of the love which he creates in *Pārvati*, dwelling on the peak of *Meru*, the abode of happiness, the residence of surpassing glory and wealth, wearer of the crescent moon, lord of the *bhūtas*, be for your wealth. May *Viṣṇu*, who supporting *Lakṣmī* on his breast, bearing up in his hand the great mountain of *Govardhana*, having on his left *Brahma*, the stable earth at his back, the beauty of lotuses in his eyes, immortal glory in his body, the lord of the *Yādavas*, be the protector of all worlds.

May it be well.—Protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, first of monarchs, glory of the *Yādava kula*, ornament of the *Hoysales*,<sup>\*</sup> was *S'rinat Pra'dāpa Chakravartī Vira Hāhāla Deva*, the origin of whose race was as follows:—

To the great (*mahā*) *Vira Ballāḥa*, the brother was *Viṣṇu Varddhana*. His son was *Nṛsiṃha*, famous in the world. Through him the earth with joy obtained the glory of a good king, by him the herds of elephants his enemies were smitten; the destroyer of hosts, who had hung the lamp of his fame on the forehead of the earth, greatly celebrated in the world was *Vira Nṛsiṃha Bhūpati*.

The destroyer of brave enemies with his claws and the deep roar of his drums, his rolling eyes green (*hasara*) with rage, conspicuous with the cluster of rays of glory, in all matters bringing happiness to the three worlds, to the circle of the world the *Chakri* (*Viṣṇu*) himself, the chief of the *Yādavas*, the glorious *Narasimha Bhūpāla* shone like *Indra* himself. A kalpa vriksha not sprung from the ocean which the muni (*Agastya*) had swallowed, a *Mandara* mountain which had not been disturbed by *Viṣṇu* (at the churning of the sea) and hastily returned to its place, a lion which driving off the leaters had established himself as the king of the herd, such was *Narasimha Bhūpāla* in surpassing valour. The *Kālī* his sword danced with joy in the battle field when smiting through the hostile kings who would not yield, marking its fire-

\* *Saṣṭi amavāsa-bhuvanārayam s'ri-p'ithai-vallabham mahād'jēdhirajam paramas'curam  
parama-bhāṣārāṇam Yādava-kū'a-tīlāṇam Hoysa-bhāṣaṇam.*



on merit, closely observing the glory of the ethala of *Kodāra Deva*, and the merit of the penance of its uchiri, the royal guru *Vāma S'akti Deva*; of that great one who, perfect in *yama*, *niyama*, *śādhya*, *dhyāna*, *dharma*, *maṇa*, *anushānta*, *japa*, *saṁkalpi*, and *s'ila*,\* had instructed and confirmed the kings of the Chandra vams'a in the performance of the *aśvīṇya yoga*, the glory of the Dakshina Kodāresvara ethala, which was a support to the whole world adorned with the girle of the sea and filled with all manner of substances: the lotus of his feet conspicuous with the clustering bees: the *līlā* (dark) sapphires in the beautiful crowns of the faithful doing him obeisance: a *kālpa* *vrīksha* in satisfying the desires of poets, of the orthodox (*gṛantha*), the eloquent, those of good conversation and others of the learned; an authority in establishing the meaning of the *vedānta*, *nidhānta*, *āgama*, the six *tarka*, the whole of grammar, the *dharma śāstra* and all other branches of science; possessor of numerous weapons of argument for splitting through the rocks his opponent disputants; a *chakora* feeding on the moonlight of the moon: the toe-nails of *S'iva* (?), which eclipses the pure radiance of the glittering pearls in the diadems of the countless gods ever prostrate before him; a support to good poets; devoted to gifts of food, gold, virgins, cows, lands, freedom of fear, medical advice and other things; a bee at the lotus feet of *Hara*; the circle of the ten cardinal points illuminated with the brilliance of his fame, whose whiteness was like that of autumn clouds, or quicksilver, *Kailāsa*, the milk ocean, the autumn moon, the light of the moon, a globe of crystal, a gentle smile, the milk of kine, hoar frost (*nihara*), a couch, or the body of *S'iva*; the beautiful abode of penance and glory; a rain-cloud streaming down showers of gold which revive the forest: the multitude of his supplicants devoured by the flames of the wild-fire of poverty; far removed from sin; free from all blame of falsehood: beloved by his dependents; worshipper of the divine lotus feet of Dakshina Kodāresvara Deva of *Balipura*, the capital among ancient cities; practitioner of many kinds of holy mantras; the royal guru *Vāma S'akti Deva*: the descent of whose line of gurus was as follows:—

A wondrous muni was *Gautama* in the world, for though enjoying all delight with the woman the brightness of his penance, which illuminated the summits of the mountains; though having a son the wisdom of the wise, and though loving the woman *nīlī ś'āstra*, yet was he called a *yati*. This *Gautama*, the most excellent in the world, in the same manner as the gods at the beginning by churning the ocean obtained *Indra's* elephant, *Lakshmi* the jewel

\* See notes p. 16 and 74.



of womankind, the *kaustubha* ornament and the *Apsara* nymphs,—so obtained *Vāma Sakti*, a virtuous son of good qualities, having a knowledge of *dharma*. May this *Vāma Sakti yatināra*, praised by all the world, prevail, whose commands are placed on the heads of kings, whose growing wealth is in the discourses of the eloquent, having the knowledge of the eternal, whose actions are a sufficient security to all the world. This *Vāma Sakti yati*, the perfection of wisdom, do all the wise thus celebrate,—as the mountain on which rises the sun of *tarka*, as an ocean to the gems of good deeds, as skilled in discriminating between the enduring and the perishing, the chief in understanding of the *vedas*, the principal resting place of the heart's desire of his disciples, the original expounder of the *tatva*. Skillful is *Vāma Sakti yatinindra* to rejoice the hearts of the *Chalukya* kings by the notes of wind instruments sounding *sa*, *dha*, *ri* and other *rāgas*; by the modulations of the seven notes (or octave)\* combined in the enchanting songs of singing women; and by the sounds of the *mridanga* and other drums.

While that great emperor, from his residence at *Lakkigundi* carrying his victories to the north, was ruling the kingdom of the world in the enjoyment of peace and wisdom.—†

The dweller at his lotus feet, the *maheśa pradhāna*, *parvathakṛpā*, a giver of great gifts, saviour and protector of the *Yādava* army, consumer of great kings, despoiler of the possessions of his enemies, worshipper of the divine lotus feet of *Sri Viśvanātha Deva*, punisher of the enemy's forces, a mill stone to his enemies, terrible on the field of battle, a commander of great fierceness, a terror to his enemies, was *Tereyanna*; whose pure descent was as follows:—

A king over the whole world was *Māraṇayya*; to whom and to his beloved wife *Nāgala Devi*, devoted to her husband, adorned with all good qualities, was born a son *Barmuni*, clad in the armour of goodness. Him and his younger brother, the originator of great fame, worthily named *Eruga*, these did she bear into the world. This superior in strength, born with great glory in order to purify the region of *Bāṇi* (? *Bāliya baṇyam*), was famed throughout the world as the refuge of the learned, the chamuna *Eruga*.

That chamunitha, for the worship of *Dakṣiṇa Kēdāresvara Deva* of *Baṇṭipura*, the capital of the *Banarase* Twelve Thousand, for the illuminations and lamps, the processions in *Chaitra* and other numerous festivals, for food for

\* The seven notes are *sa*, *śaṭja*; *ri*, *riśabha*; *ga*, *gāndhāra*; *ma*, *maḍhyama*; *pa*, *pañcama*; *dha*, *dhaivata*; *ni*, *nishāṭha*.

† See note p. 2.

the rishis, and for repairs of the temple; for all these purposes, gave from the vittis of *Kundūni*, situated in *Santalige nidi* which he was ruling, three in the ruined street, the first of the new ones, together with fifteen *gadyāsa*, free from *guttage*, from *pinja dāna*, and from all other imposts;\* to endure as long as sun, moon, and stars.

In the s'aka year 1114, the year *Paridhavi*, the month *Pushya*, the 6th day of the moon's decrease, Friday, the *uttarāyana* saukramana, performing the ablution of the holy feet of the royal guru *Vāma Sakti Deva*, did he present it, with pouring of water, from his *Mahārāja (tan mahārājanin)*.

This gift whose maintains will obtain the merit of presenting at the union of *Ganga* and *Yamuna* tawny cows adorned with precious stones, to chief Brahmins versed in the *vedas* and *vedāngas*. Whoso resumes it will incur the guilt of slaying those Brahmins and those cows at these holy places. Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

The poetry is *Mālaiga's*, the pandit of chief poets. The engraving is *kallaji* (stone mason) *Ihappaiya's*.

#### 47. S'ila S'asana at Balagami, date A. D. 1098.

Size ft. 5 4' x ft. 2 4'.—Note Kannada Characters.

Mān.

Dev.

Linga with Pedest.

Close walls—  
High built.

Adorned by *Sambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—While the victorious kingdom of *Srinat Tridantina Maila Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, first of monarchs, glory of the *Sūris'raja kula*, ornament of the *Chalukya*† was continually increasing in prosperity, to endure as long as sun, moon, stars and sky—

\* *Intantakann tannataya Santalige nidi santalige Kundūniga vittiyalagaya bidda nidi uttarāyana saukrama mudat gadyānām kalinānāta sarvata namas ya kottu guttāga pinja dāna sarvata parithāra, &c.*

† See note p. 74.

The dweller at his lotus feet,—May it be well.—Entitled to the five great drums, chief of great feudatories, commander of great fierceness, officer over all the property of the court (*āsthāna vastu nigāṭa*), a moon to the waterlily the Brahman race, an ocean of virtue, in managing the royal affairs a Yogau-dhara, skilled in the game (!) of making gifts, worshipper of the feet of Tri-bhuvana Malla Deva, punisher of his enemy's forces, possessed of these and all other titles, the auspicious Mahā Pradhāna, officer over the female apartments (*antahpura*), president of the concubines, the great Lāṅka Kamaṇa ambassador, the Maṇḍa Verḡgaṇe, (? palace chamberlain) † was Śrīman Mahā Pradhāna Dan'anāyaka Bīcanayya.

By means of whom (*deṣayā*) while,—May it be well.—Śrīman Mahā Pradhāna Dan'anāyaka Padmanābhayya, possessed of all titles, was ruling in peace the Banarasa Twelve Thousand; the extent (*nishāra*) of the capital was as follows:—With groups of lotuses, with lines of bees, with swans, parrots and kokile; with groves of sweet-scented mango trees, of new-raiga trees, of areca palms, of the trumpet-flower, of the muskunda, and of jasmīn; *Bal-ligāra* shone like the curly tresses (*kujāla kuntala*) of the lady the *Kuntala deśa*.

As from the womb of Kauti were born the five Pāṇjavas, so, obtaining great fame in the world, adorned with all the beauty of Maṇmatha, were born five from the womb of Chikāṭere. Among them was *Banama Devarasa*, next younger to him *Devaga Nāyaka*, next to him *Tikkarasa*; and next to him were *Lokarasa* and *Jogarasa*, the minds of which two were ever devoted to merit, to government, to valour, and to doing good to others. These two, considered as rare human oceans of glory and wealth, setting up on the south of the royal city *Falligrāme*, to the north of the Tāvaragere, the gods *Lokesvara Deva* and *Jogesvara Deva*; in order to provide for the decoration and services of those gods, for the procession in Chaitra, for the illuminations, and for the food of the pūjāri;—While Pattana Sovi Hanumanta Seṭṭi, Bami Seṭṭi and Meli Seṭṭi were holding in comfort the office of Pattana Sovi (*pattana sovīṭana*), *Lokarasa* and *Joga Deva Nāyaka*, giving pagodas (*hanna*) to Bami Seṭṭi and buying from his freehold (*umbali*) the land within these four boundaries,—east from the temple, west and south from Sūlaya's land, north from Bami Seṭṭi's tank, and south from Kommaṭṭa's garden:—gave

\* Compare note p. 76.

† Śrīman mahā penṭakṣam, nāṭya parāllhyakakaka, sahaśasānādhish, śyāṭam, ṭeri Lāṅka Kamaṇa sandhigrahi, mane verḡgaṇe.



that land in the presence of the Pattana Sāvi; of the chiefs of all the citizens, Gammanā Sāvi *Sankarayya*, Senabhoṇa *Sankarayya*, Sodaro *Chiddimayya*; of *Gauṣa Panṣita Deva*, āchāri of the Piriya maṣha Bheranḍes'vara; *S'rikonṣha Panṣita Deva*, āchāri of the Pancha Līṅga; *Chaturānana Panṣita*, āchāri of the Tripurāntaka; *Mūḷiga Hanneya Jīya*, āchāri of the five maṣhas, especially of the Mūlasaṁhāra; *S'āḷeya Parpeya*; the Bauddhāyā sāvāsi *Nāgipaka*\*; and all the unequalled great ones of the Brahmāpuri, the Manegar *Nāgi Seṭṭi*, Togara *Māchi Seṭṭi*, Mindaguddali *Nāmi Seṭṭi*, and all the *mammuri danṣa*;—Thus in the presence of the whole city; in the 22nd year of the Chālukya Vikrama era, the year Bahudhānya, the month Pushya, new moon day, Sunday, uttarāyana sankrānti, vyati pāta; that *Bammi Seṭṭi* gave to *Lokarasa*, for the god, 50 *kēyi kammā* out of his freehold.

Whoso without fail maintains this gift, will derive the merit of presenting in Prayāga, Vārāṇasī, Kuruksheṭra and other holy bathing places, a thousand tawny cows decked with gold and precious stones, to a thousand Brahmans versed in the vedas. Whatso great sinner resumes it, will incur the guilt of slaying in those holy bathing places a thousand tawny cows, a thousand Brahmans versed in the vedas, and a crore of rishis. Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

#### 48. S'ila S'asana at Balagami, date A. D. 1168.

Size ft. 3 11' x ft. 2 4'.—Half Kannaḍa Characters.

Cow cook-  
ing salt.

Līṅga with Priest.

Moon.

Nada.

*Om*.—Obeisance to S'iva. Adored be *Sambhu*,auteous with the chāma-ra-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—The protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, first of monarchs, lord of the city of *Kālanjara*, having the flag of a golden bull, possessor of the *ḍamaruga*, tūrya and nirghoshana, sun to the lotus of the *Kalachurya* race, able in war, in honor a Meru, a sun to good warriors, an elephant goad to the mighty, master of elephants, cage of adamant to those who seek his protection, in courage the lord of Lanka, a brother to the wives of others, Malla of the S'anivāra Sid-

\* Apparently a Buddhist nun.

dagiri darga, in character a Rāma, a lion to the elephants his enemies, Nissanka Malla,\*

*Bhujā Bala Chakravarti*  
*Tribhuvana Malla Bijjana Deva*, daily enjoying the lady Earth; to describe whom:—Earth, which through the ignorance (*unigtha*) of Pīlithu was for long turned into a cow, having in the present age become the crowned queen (*patia mahishi*) of Bijjana Deva, greatly rejoices, shining with the brilliance of the precious stone, which lying first in the ocean, then cast on the shore, then on a rock, at last became the kaustubha on Vishnu's breast. Thus was the earth, exalted by this king, praised by all mankind.

While thus, without a second or a superior, he was ruling the whole world under the protection of his sole umbrella, he made an order conferring his own government (*ātmarājyathāram nirūpaṇam mātida*) upon his son.

To describe the glory of that favourite of the Mahārāja:—This *Soma*, worthy of the name of *soma* (moon), was born from the ocean Bijjana Mahipāla, dispersing the darkness of the clouds the groups of his enemies, causing the waterly the joy of the world to unfold, and the lotuses the faces of the wives of hostile kings to fade away, lord over the rising of the stars (otherwise, lord preventing the rise of other Kshatriyas), shining with streams of glory, radiant with learning, possessor of the moonlight of his brilliant fame.

While that son of Bhujā Bala Tribhuvana Malla Deva, king of kings, a sun to kings, with glory as dazzling as the rays of the sun, grantor of their heart's desires to all supplicants, terrifier of his enemies, *Rāja Murāri Savi Deva Chakresvara*, accompanied by his ministers, was governing the kingdom in the enjoyment of peace and wisdom:—†

Calling for *Bydlīke Kesinaya Danḍandāyaka*,—entitled to the five great drums, great tributary, the issuer of orders to the generals and officers, establisher of the policy consisting of prabhu, mantra and utsaha, the mahā pradhāna, sarvādālikari, of great liberality,—favoured him, saying, "Take charge of the countries forming the treasury of the south, and govern them, punishing the evil and protecting the good:" which was accepted as a distinguished favour by that great and powerful Danḍanātha‡; to describe the glory of whose valour.—

\* See note p. 86.

† See note p. 2.

‡ *Samasthigata pancha mahā s'aktā mahā s'manta s'akti bhaktara upagathishidāyaka, prabhu mantrataha paramukha niti nishayaka, s'risan mahā pradhāna sarvādālikari mahāyaga Bydlīkaya Kesinayya Danḍandāyakaṁ karata daktāya dīrgharūpa bhaktiravida dīrṅgal ellana daktā nigraha s'akti pratipanna upātanta kīrṇyām mīdal mahā pādāna ena kēṇṇa.*

This is not the world of *vidyadhara*s this crowd that fills all the sky, it is not the hosts of *svarga*, it is not the group of *gandharvas*, it is not the shining ranks of *kinvara*, it is the immense host of powerful kings who, falling as soon as Byálíke Kesamaya's victories began, have ascended to heaven. His life is that of the Manus worthy of reverence, his policy that of the ancient kings, all the wealth acquired by his mighty arms is for the benefit of others, the promotion of his government he counts as his own promotion, the happiness of his dependents he reckons as his own happiness, thus during his life-time does the glory of *Kesava Dandánýaka* increase.

That great one, thus increasing in every kind of glory, ruling the *Tat-daváti* Thousand, the *Hanugall* Five Hundred, and the *Banarase* Twelve Thousand for a long period (*aneka kála*) in peace; coming to the immemorial (*anánti*) capital *Balligáve* for the purpose of inspecting his own country (*svadesa-lokanártthavági*), and seeing there the elegant tower (*máta káta*) of (the temple of) Dakshina Kedáresvara, its palatial buildings, its decorations of precious stones, its golden pinnacles, its gifts for learning and food, and other holy rites; thinking, 'This is double of Varánasi, a hundred fold of Kádara, a thousand fold of Sri Parvata, therefore here must I perform some work of merit and thus obtain all my desires,'—he came into the presence of the Rája-Guru Deva, the áchári of that place, and took note for a long time of the variety and extent of his learning. In *s'alda* a Pápiní panáita, in *niti* Bháshanaáchárya, in *nátya* and other *bharata sástras* Bharata muní, in *kárya* Subasthba, in *siddhánta* Lakulívara, at the feet of Siva a Skanda adorning the world, thus is *Vilasa S'akti* *pati* truly described.

To him, famous in these and many other ways, on making known his wish to perform there a work of merit, and he replying, 'Be it so (*ádasta*), whatever dharma you bestow we will accept':—In the 16th auspicious Kalachurya year, the year Sarvadhári, the month Vaisákha, full moon day, Sunday, during the eclipse of the moon, at the sankramana and vyati páta; having made application to Rája Murári Sovi Deva, and obtaining from him a támbra sá-sara, *Dyálíke Kes'maya Dandánýaka*, pouring water, gave *Chálita Kamuráti*, situated in Yelouchi kampana of Hanugall náti, to provide for the worship and decorations of Dakshina Kedára Deva, for repairs of the temple, for food to Brahmaus and richis, and for the support of learning; washing the feet of the áchári of that place, the Rája-Guru Deva, the beloved disciple of Gaatama Deva, with enjoyment for three generations; to endure as long as sun, moon, stars and sky.



This gift whose maintains will derive the merit of presenting in Varanasi, Kuruksetra, and other chief sacred places, a thousand tawny cows together with gold and many precious stones, and decorated kolagas, to a thousand Brahmans versed in the vedas and s'astras, performers of the *soma yaga*, and born in the line of somayajis. This gift whose resumes will descend to the Naraka appointed for him who should slay in those sacred places, at that time, those Brahmans and those cows with his own hand. In witness whereof is the *s'ruti*. Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

#### 49. Virakal at Balagami, date A. D. 1422.

*Size fl. 5  $\frac{1}{2}$  x fl. 2  $\frac{1}{2}$ .—Hale Kannaja Characters.*

*(Upper figures indistinct.)*

Two men, each kneeling on one knee,  
engaged in a fight or wrestle. An armed  
attendant behind each.

May it be well.—While the protector of all lands, favorite of earth and fortune, great king of kings, supreme lord, first of monarchs, *Vija* . . . . . son of *Vira Pratapa Deva Raya*, was in his residence of *Hastinatri*, governing the kingdom in the enjoyment of peace and wisdom :—

*(Much illegible.)*

who in the earth is able to praise the valour of  
*Deva*?

In the s'aka year 1344, the year S'ubhakrit, the month As'vija, the 5th day of the moon's increase, Sunday, the *Ballipura* people . . . . . conquering . . . . . *Deva* ascended to the world of gods, Indra and all the apsarās, with renewed beauty, dancing and shewing him respect.

50. Mastikal at Balagami, date ? 1206.

Size fl. 4 6' x fl. 2 7'.—Hole known to Characters.

Year	Month	Day	Time	Place	Remarks
1880	Chaitra	10	10.30	Benares	the year Kshaya, the month of the moon's increase

LINDA

THE HERO  
in the attitude  
of devotion

THE HEROISM  
displayed for the  
cause of the

51. Virakal at Balagami, date unknown.

Size fl. 3 1' x fl. 1 4'.—*Hole Kinnang's Characters*.

The best

圖 11-10

LISIA

Motto

(The inscription altogether illegible.)

The Horn, supported by celestial nymphs bearing flowers.

A. M. 12 between two men with bows and arrows.

A wounded man lay in a pool of blood, and

a herd of cattle standing behind, some turning to L.

52. Virakal at Balagami, date A. D. 1285.

*Size fl. 5 1/2" x fl. 2 1/2".—Male Konnaka Characters.*

May it be well.—In the 14th year from the commencement of the reign of the Yādava Nārāyaṇa Bhuja Bala Prauṣṭha Pratāpa Chakravarti Śrī Rāmachandra Rāya, the year Tārana,

李烈鈞 吳佩孚

Lungs with Tricost.  
13 Laminæ.

5 頁 12 行

the month Vais'akha, the 10th day of the moon's increase, Wednesday, the auspicious *Mari Satti*. . . . . destroying men upon men, and piercing them, entered the world of gods dancing.

The hero ascending to heaven in a car, attended by celestial symphonies bearing choruses, and by celestial musicians.

The hero under a canopy, shielding himself from an attack with sword and spear. Two mounted attendants coming to the rear.

(The group is motivated.)

## 53. Sila Sasana at Balagami, date A. D. 1048.

*Size ft. 4 2" x ft. 2 10".—Ita's Kannada Characters.*

The Donor.

Bus.

A Jain Tall  
seated.

One work-  
ling call.

May it prevail, the supreme profound *sydd vidda*, the token of the fulfilment of all desires, the doctrine of *Trailokya Nātha*, the Jina doctrine.

May it be well.—While the victorious kingdom of *S'rimat Trailokya Mallā Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, first of monarchs, glory of the *Satyāsraya kula*, ornament of the *Chālu'iyas*\* was increasing:—

He whose head was adorned with the sprouts of his feet,—May it be well. Entitled to the five great drums, the mahā manjales'vara, lord of the city of *Banavase*, having obtained a boon from Mahā Lakshmi, delighting in bounty, *dyadūcharya* (?), unassisted hero, male of males, gauda bherunda, having the title of the brave in the assemblies (or at the courts) of three kings †, like S'an. kara to the bull the manjal'ka, a hand (slapping) on the faces of the valiant, a sun to the tiled, the manifest *Vikramāditya*, *Jagadeha Dāni*, having these and many other titles, *S'rloman Mahā Manjales'vara Chh'raṇḍa*‡ *Rāyarasa*, while in his residence in the royal city of *Balligāve*, ruling the *Banavase* Twelve Thousand;

In the saka year 970, the year *Sarvadhāri*, the month *Jyeshtha*, the 13th day of the moon's increase, Sunday, gave to the *basadi* (temple) of the *ash'opavāsi* § *Dhalāra*, *Kes'ava Nandi*, the disciple of *Megha Nandi Bhattāra* of the *Balagara gaga*, belonging to (the god) *Jajāhuti S'ri S'antanātha*, 5 *matas* of paddy land by the *Bherun*'s pole in the *Pulleya* (deer) plain of the royal city *Balligāve*, situated in the *Jiddulige* Seventy. Its boundaries; north, the hollow at the boundary of *Tānagnadūr*; east, the new black stone; south *Ash'opavāsi gāṭṭa* (the bathing ghat of the *ash'opavāsi*); west, an upright stone.

In religious merit, in courage, truth and liberality no equal has there been in the earth to *Ganḍa Bherunḍa*, nor shall be.

\* See note p. 14.

† *Mūṛa rāy'asthāna kula bheruḍa*.

‡ Only one letter of this name appears, the rest having apparently been cut off in trimming round the edge of the photograph. There is little doubt that it should be *Chh'raṇḍa* or *Chhinṇḍa*. See No. 92.

§ i. e. accustomed to fast for eight days in the month.



Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does Rāmachandra from age to age beseech the kings who come after him. The earth has been enjoyed by Sagara and many other Kings, whose empire was extensive in proportion to their gifts of land. To make a gift oneself is an easy task, to maintain that of another is difficult. But of giving or preserving (another's gift), the preserving is the best. Whoso by violence takes away a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

In the *Banavase* country, a Jina temple, a Vishnu temple, an Is'vara temple, an abode (*nāḍya*) for musis, these by order of the king did the lord *Nāga Varmanu* cause to be built.

#### 54. Virakal at Balagami, date A. D. 1269.

*Size ft. 3 x ft. 1 V.—Ita's Kannada Characters.*

Stone.

A Jain yati  
with an attendant on each side.

Yādava . . . . . emperor,  
*Rāja Nā[rājya]* . . . . .  
the year Śukla . . . . .

The hero in a gar  
attended by celestial nymphs.

attained to the world of gods. Thus did *Gene Veja's* younger brother *Mōru Veja* cause it to be made. Great prosperity! Fortune!

#### 55. Śīla S'asana at Balagami, date A. D. 1181.

*Size ft. 8 2' x ft. 3'—Ita's Kannada Characters.*

Cow suck-  
ling calf.

Linga with Priests

Small

*Om.* Obeisance to *Śiva* and *Pārvatī*, surrounded by worshippers. Adored be *S'amthru*, beauteous with the *chāmara*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Adored be *S'amthru*, of a form of eternal wisdom and glory, by the accomplishment of his designs the origin of the *Brahma* pillar.

Obeisance to *Ganes'a*. May that *Mahes'a*, whose lotus feet are tinted with the brilliance of the rubies in the crowns of the hosts of gods prostrate before him, which (feet) rest on the heaven of the hearts of the lords of the Trimūrti, of exalted qualities, the creator of the three worlds, sovereign of the sky and of all other matter,—ever grant to *Kes'i Rājā* his desires.

In that universe the world of mortals is the most pleasing, \* and in it the *Bharata mahātala* (continent) the most glorious (*samrājita*), and in it the *Kuntala kshiti* (land,) the most beautiful (*bhadrjita*). That land with great joy did the glorious emperor lord *Bijjana Deva* rule, in the same manner as *Vishnu* having brought back the earth carried off by *Maya* protected it.

That protector of the dwellings of all lands, † favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, sun to the lotus of the *Kalachurga* kula, able in war, in honour a *Meru*, light of great warriors, elephant god to the powerful, master of elephants, cage of adamant to those who sought his protection, in courage the lord of *Lanka*, to others' wives a brother, Malla of the *Saivara Siddagiri* durga, in character a *Rama*, a lion to the elephants his foe, *Nisranka Malla* ‡ ; having these and all descriptive titles, which with him were real § ; *Srimat Bijjana Deva*, ruled the circle of the world as follows:—As a gem which first lay in the ocean, was then cast on the shore, then on to a rock, and at last became the *kaustubha* on *Vishnu's* breast, thus was the earth exalted by this king the praise of all.

The son of that mighty emperor, a *Mammatha* among men, king of kings, sun of kings, able in war, fragrant as musk, lover of bounty, *Rāja Murāri Savi Deva*, having ruled the whole world in peace:—After him, *Sankama Deva*, in truth and purity the equal of the son of *Ganges* (*Bhishma*), a new king *Parukutsa*, ruled the earth as if celebrating a festival.

After that, his younger brother *Ahava Malla*, of great bravery, glorious as the sun, *Aprati Malla*, was in peace as the lord of the earth. With joy did king *Ahava Malla* govern the whole world, an enraged lion to the lusty elephant the *Gauja* king, a net cast upon the shoal of fish the *Chaujika* (*Chala*) army, a south wind to the rain-cloud the *Andhra* king, a thunder-clap to the royal swan the *Majava* king. That imperial king's powers of government became his chief ministers, whose natural ability was as follows || :—*O Laksh-*

\* *A jagadallī martya bhuvanam kaṣṭa rangam.*

† *Samasta bhuvana bhavanti raja.*

‡ See note p. 62.

§ *Samasta gata namanagā illam gathārthā namanagā ādu.*

|| *A' rāja chakrēṣāna rāja pradhāna śaktiga, † mahā pradhāna ādur amara avāhava śmarthyam enteadaḥ.*

*mana Danṣes'a*! on you has the lady earth set her heart, at the mere sight of your *Kuntala* (otherwise, curly locks) her *Kānchi* (otherwise, zone) slips off with agitation. *Chanḍugi Deva*, burning the territory of the brave *Vijaya-ditya*, taking the *Chola* and *Hoyasa* kingdoms, troubled the hostile kings who were burning with envy.\* The lustre of the beautiful pale (*pāṇḍura*) cheeks of the crowned queens of the kings hostile to the lord *Bechana Dandanāthā*, chātaka birds taking for the moon, bees for white waterlilies, swans for the stalk of the lotus, wander about causing the world to laugh.

In doing favours to others a *Sibi*, in giving charity a *Karna*, in benevolence to mankind a *Dharma*, . . . . . in extensive liberality and unshaken truth the only one, who in the earth was a king but *Serana Chamupati*. Among the elephants of the points of the compass *Airāvata*, among animals the lion, of gold the *Mera* mountain, among the gods *Indra*, of the oceans the shining milk sea, such great fame did *Kavana Dandanāyaka* obtain and increase his glory in the world.

The auspicious *Ahava Malla Mahipāla*, surrounded by these great ministers adorned with all exalted qualities, calling for *Kesimanya Dandanāyaka*,—the mahā pradhāna, the birthplace of all virtues, purifier of the *Bharadvāja* gotra, grandson of *Kes'ava Deva* and *Pampāmbika*, son of *Holāmarasa* and *Durgpāmbika*, the loved one to the heart and eyes of *Lakṣmi Devi*, unassailable by fear or avarice, in war the three-eyed (*S'iva*), friend of the learned, a combination of all good qualities which unite in ministers of long service, entitled to the five great drums, great feudatory, the issuer of orders to numerous great commanders, master of all wealth, terrifier of his enemies, possessor of these and other true titles:—and saying "Govern the treasury of the south so that the country may have quiet †, punishing the evil and protecting the good,"—gave him *Banasas nāḍ*, which was accepted as a distinguished favour by that great minister ‡; to describe whose qualities:

His life was that of the *Mānu*s worthy of reverence, his policy that of the ancient kings, all the wealth acquired by his mighty arms was used for the benefit of others, the promotion of his government he counted as his own promotion, the happiness of his dependents he reckoned as his own happiness, thus during his life time did the glory of *Kes'ava Dandanāyaka* increase. In the kingdom of this lord *Kriṣṇa Kes'ava Deva Chamupati* there were none conceited, none conspicuous in splendour, no opponents, none great in possessions,

\* *Chanḍina Vijayādityāna manḍasāman saṅga Chōḷa Hoyasa rājyan gaṇḍa nḍa rēpa vīpāśāran auśalācam Dandanātha Chanḍugi Deva* ‖ For *Vijayāditya* see note p. 119.

† *Bakāhina dīḡ bhāḡaḡa Dandanāra aḡa dīś'aman bayyaran.*

‡ See note p. 110.



none envious, none who went forth to battle and came back weeping, none who unmindful of their proper title gave heed only to the flattery of poets' songs. The double of Chinakhyā, twenty fold of Śakalukā, a hundred fold of Bhṛigu (Parasu Rāma), a thousand fold of Hāli (Dala Rāma), thus much did he exceed them in glory, *Kes'ava Deva*.

And that mahā pradhāna *Kṛishṇa Kes'ava Deva Daṇḍanātha's* excellent ministers were the following :—His life like that of Manu, never uttering vain words, his faith having obtained him a place equal to that of the son of Śiva, possessed of such glory, who could compare with *Singha Nāyaka*? In affection and speech free from the sins of the Kali age, except to *Tikka Rāja*, to apply to others as frail as grass (*puṭ minasaram*) the name of "king" was like calling a stone a jewel. This is true. What I wish for will come at my wish, all else I prevent from coming, thus used to say *Bāchayya*. The treasurer *Soci Deva* was to his dependents a treasury, why praise him? for others called treasurers, what connection have they with the assemblies of the learned, what manner of kings are they? Considering as his own all the intentions in the mind of his lord, to the envious like the messengers of Mṛityu (death), to supplicants like a *Surabhi* (cow of plenty), thus did *Bṛmayya* appear. His faith at the feet of Śiva, gentle in speech, eager to do deeds of benevolence, possessed of such qualities, *Zibi Rāja* shone to all the points of the compass. Only for the purpose of gratifying the desires of supplicants did he take the trouble of acquiring wealth and for no others *Śiva Tīrtha Ś'ri Dāsi Rāja* of great glory.

Moreover, to describe the greatness of the karnams who were like the embodiments of the benevolent wishes of the ministers of that great king of kings. Of qualities praised by skilful poets, born from the face of Brahma, able in doing good to others, excellent in the delights of good speech, beloved by the assembly of the Brahmana, profound as the sea, devoted to the faith of the feet of Śiva, with what esteem should these karnams be regarded!

Besides these were *Hiriyā Viṭṭarasa*, like the embodiment of the royal glory of Lakshmi Deva Daṇḍanātha: *Chanḍugi Deva Daṇḍanāyaka*, the embodiment of fierce might; the Desiya Daṇḍanāyaka *Chikka Viṭṭarasa*, the glory of the Vāji kula, purifier of the Bharadvāja-gotra, the beloved son of *Iṭṭige Duggi Setṭi*; *Kes'ava Deva*, the chief friend of the world, follower of the life of Rechanayya Daṇḍanāyaka, an abode of the science of war; *Kāṇanayya Nāyaka*, like a son to the rāja Lakshmi of Sovanayya Daṇḍanāyaka; *Rechanayya Nāyaka*, glittering like the formidable bow in the hand of *Kavanayya Daṇḍanāyaka*.

While surrounded by all these ministers and royal attendants, the Indra of the wealth of the three worlds, like a cooling moon, was ruling the *Bazarase* Twelve Thousand, with *Hayze*, *Sántalige*, *Yefedore* and other associated countries\*, in the enjoyment of peace and wisdom, †—on the occasion of this great assembly, there was started a discourse on merit, describing the (king's) skilful policy and the glory of the city, as follows, by *Swámi Devo*, whose life was that of a muni, of high birth like *Kapila*, himself the glory of all beauty, considered as equal to *Kesava*, the son of *Nachchi*, his head marked by the lotus hands of the excellent muni *Váma S'akti's* the *S'iva* seer, in greatness the noble *Rama*, the minister of the three puras,— who with great tact entering suddenly,—

‘ In firmness, of *Meru*,—in holy life, of *Manu*,—in providing a theme for the first chief poets, of *Sarasvati*,—the equal, the peer, the fac-simile‡; to good qualities a quarry; of that firmness the abiding place, of that character the abode, of that sweet theme the home; thus is this lord truly celebrated in the world’—said the minister *Sári Deva*, with joy.

‘ For the glory of the city: the *rákshasa* *Bali* having dwelt in this behesta, made gifts, and in the course of *manvantaras* been considered as *Indra* himself; *Balipura* is of such immense antiquity that it is beyond my power to praise it. Therefore here perform some work of merit.’

Immediately saying ‘ Do it so’ (*tas astu*), the *S'ríman Mahá Manjalesvara*, with *Tailaha Deva*; *Eraharsa* § their brother-in-law; *Máti Setti*, paṭṭaya swámi of the royal city *Balipura*; paṭṭaya swámi *Mobi Setti*; *Múliga Dharmma Siva Deva*, áchári of the *Iliriya maṭha* of the five maṭhas; *Rudra S'akti Deva*, áchári of the *Pancha Linga maṭha*; *Jnána S'akti Deva*, áchári of the *Tripurántaka*; with other citizens of the five maṭhas and the three puras; *Sári Deva*, *Sandara Herggade*; his colleagues (*pratihasta*) *Chattana* and *Tippana*; the celebrated chiefs of . . . . . the sons of chiefs who subdued *Kupkaya* and took tribute from *Vijayaditya*, those who having given pleasure to *Hoysa'sa Vira Ballá'sa*, chief among the *Malapas*, had obtained from him respect and were revered by all. ||

\* *Bazarase patnirchekháśvaramman'antah prantahavroppa Hayze Sántalige Yefedore prantakha des'amam*.—Hayze is probably the same as Haze, North Canara; Yefedore, the region between the Tunga and Bhadra rivers.

† *Sukha antahá viśadadim*. See note p. 2. ‡ *Tūchi pānti samam*. § See p. 77.

|| *Kannarantakaravul'akolajantam tittisida janaditti gandharum Konkanamam náthiki Vijayadityani kappamam kusa gada mātandaram* | *Malaparaṅ gandham Hoysa'sa Vira Ballá'sa Devange antahavaram mādham manuvagam hafada janaka māgarum enindar antam*.

This *Vijayaditya* was the grandson of the *Vijayaditya* mentioned p. 98, and son of *Jayakeri* the *Kalamis* king who married a *Chalukya* princess.—*Cf. J. Do. Br. R. A. S. ix, 231.*



And besides these, the *Bananja dharmma* (a sect)\*, firm, of great prudence, granters of their desires to their dependents, of one word, faithful to the feet of Iavara, observers of the policy which raises the prosperity of countries at the right seasons, of good character, of great strength, of exalted merit, beloved by all people, all which is no flattery :—Among the auspicious *Ayyas*, thus in many ways praised, in *Bhallunki* and other *grāmas*, *nagares*, *khejas*, *kharvajas*, *maṣambas*, *drandmukhas*, *puras* and *paṭṭanas*; inhabitants of *Lāḷa*, *Gauḷa*, *Kareṣṭṭa*, *Baṅgāḷa*, *Kāśmīra* and other quarters and countries: the local heads who united the glory of both classes of the *Des'is*; *Manigāra Mahadevi Seṭṭi*, *Manigāra Maḷḷi Seṭṭi*, *Manigāra Padma Seṭṭi*, *Manigāra Mānika Seṭṭi*, *Mari Seṭṭi* who had the feet of Śiṣya as his crest, *Sori Seṭṭi*, *Holli Seṭṭi*, *Sāḷige Māchī Seṭṭi*, making joyful all these meritorious ones among the merchants :—

May it be well.—In the 3rd year of Śrīmat Kalachurya Bhūja Bala Chakravartī Vira Nārāyaṇa Abaya Malla Deva, the year *Plava*, the month *Śravana*, the 13th day of the moon's decrease, . . . day, *sankramama*, *vyāti pāta*: all the property of *Bananjigas* of *Paḷligāve* dying without sons, for the *mā'sa* and sacred rites of *Gavares'vara Deva*; the property obtained from *Nagaras* dying without sons, to *Nagaras'vara Deva*; and in all the five *maḥas*, the three *puras* and the seven *brahmaparis*, in whichever unclaimed property accrues, to the god of that quarter †; these at the holy feet of *Gavares'vara Deva*, did *Kesimayya Danṣaṇḍapaḷa*, with his *karmans*, *pradhānas*, and *talāri*, pouring water, bestow, free from all imposts, to endure as long as sun, moon, stars and sky.

This gift let the *nāḷi arasagaḷu*, the *adhikāris*, the *nagaras*, the five *maḥas*, the three *puras*, and the *mammuri dāṇḍagaḷu* maintain.

This gift whose resumes will be guilty of the sin of murdering the king or destroying the institutions of the *mā'sa*.‡ Whoso maintains this gift will obtain the merit of presenting in *Varaṇas'ī* and *Kuruksheṭra* a thousand tawny cows, with *kolagas* decked with gold and precious stones, to a thousand *Brahmans* in the *vyāti pāta* during an eclipse of the sun.

\* See No. 33, page 73.

† *Baḷligaveyya Baṣenjiparalliga aputrika mṛitaka dhaṇas ellava Śrīmat Gavares'vara Devaṇa māḷḍi deva kalyaṇaka* [ *Nagaradalliga putrika dhaṇas appuḷa Nagaras'vara Devaṇa* ] *matṭam pañcha maḥas māṇṇam puras āḷas brahmapariga'al ellava allalliga mṛitanas appuḷ allalliga Devaṇa*.

‡ *I dharmmanam āvanāḷigūṇa āśāṇam arasiṅge rāja drōḷa* | *nāḷiṅge amaya drōḷa* |



Whoso resumes it will incur the guilt of slaying with his own hand in Vārāṇasī and Kurukshetra a thousand cows and a thousand Brahmans. Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Poison is no poison, the property of the gods that is the real poison. For poison kills a single man, but the property of the gods (if usurped) kills sons and descendants.

## 56. S'īla S'asana at Balagami, date A. D. 1054.

Size ft. 5 7' x ft. 2 7'.—Bale Kannaḍa Characters.

	Sun.	Moon.	Handl.
Cow reeking calf, in a mandapa.	Kings with Priest in a temple.		in a mandapa.

May the three persons (*tri puruṣa*), the lords (respectively) of S'ri (Lakṣmī), Vāṣṭī (Sarasvatī) and Girijā (Pārvatī), seated on Garuḍa (the kite), *hansa* (the swan) and *akṣha* (the ox); dwelling in the ocean, in the lotus and on the mountain (Kailāsa); having the colour of the bee, of the red lotus, and of the moon: possessed of the qualities of *sato*, *rajas* and *tamas*; having two, eight, and three eyes; *Govinda* (Viṣṇu), *Aḅjaḅa* (Brahma) and *S'anāḅara* (Siva), ever protect us. Adored be *S'amḅhu*, beauteous with the chāmara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds.

May it be well. While the victorious kingdom of the auspicious *Trailokyā Malla Devā*, protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, first of monarchs, glory of the *Satyā'sraya kula*, ornament of the *Chāḅukya*\*, was continually increasing in prosperity, to endure as long as sun, moon, stars and sky:—

As mount Meru is a refuge to the gods so he to the learned, as Siva the lord of Uma . . . . . as Indra continually showering rain so bestowing gifts, as Ahisvara so able to support the burden of the world, as the moon surrounded with rays so with wisdom, as the ocean the birthplace of the beautiful Lakṣmī so he of prosperity: thus was the king *Ahava Malla* celebrated.

A lion to the elephant *Choḅa*, a mighty wind to the heavy cloud *Kāḅinga*, a sun to the darkness *Pāṅchāḅa*, a wild-fire to the forest *Magaḅha*, a thunderbolt to the chain of mountains *Māḅara*, a Garuḅa to the serpent *Keraḅa*, a Ba-

\* See note p. 14.



god, with the street behind the shops south of that high road—he gave, washing the feet of the *ārādhyā*, *Paṭṭanda Mūlīga*, *Jnāna Śiva Deva*, and pouring water, in the manner approved by all, with freedom from all imposts.

And that temple in course of time falling into disrepair; in the presence of *Paṭṭana Śivī Mebi Seṭṭi*, *Kirtti Seṭṭi*, of all the *nagoras* and the five *maṭhas*, (namely) *Mūlīga Maṭhakesvara Paṇḍita Deva*, śāhāri of the *Hirīya maṭha* *Bheruṅhesvara*; *Sarbbhasvara Paṇḍita Deva*, śāhāri of the *Pancha Linga*; *Jnāna Śakti Deva*, śāhāri of *Tripurātaka*—all the *mummuri dandagala*, the various *deśi hyavahāris* (or merchants of different countries), and *Maṇigūra Mahadevi Seṭṭi*, acknowledging this as a work of merit belonging to them, gave to that god the name of *Gavareśvara Deva* and repaired the temple.

Titles of the five hundred (who united in the work):—May it be well. Famous were they throughout the world as five hundred *vira śāsana*; adorned with many acquired good qualities, as truth, purity, good conduct, character, morality, obedience, prudence; protectors of the *Vīra Baṇaṇṇi dharma*; conspicuous with the flag of the holy hill (*Kailāsa*); their breasts embraced by a *Lakṣmī* who causes their honour to excel; great in the earth through bravery; born in the *Chandra vamsa*, the root of the *kāṇḍali* tree *Vāsudeva*; having obtained a boon from *Bhagavati*; possessed of thirty-two honourable *maṭhas*, eighteen *paṭṭaras*, sixty-four *yoga pīṭhas*, and *śramas* in the four points of the compass\*; the descendants of those called travellers over many countries (†) ‡; of the sect of *Brahma*, *Vishnu* and *Maheśvara*, of the *Kṛita*, *Tṛeta*, *Dvāpara* and *Kali yugas*. The earth as their sack, the eight regents of the points of the compass as their load or destination, *Vāsuki* as their girth, the serpent race as their cords, the cow as their secret pocket

the invaluable produce of the soil the articles in their pack †. Visiting—in the various countries of *Chera*, *Chola*, *Pāṇḍya*, *Malaya*, *Magadha*, *Kauśāla*, *Saurāṣṭra*, *Dharmashīra*, *Kurumbha*, *Kāmbhoja*, *Galla*, *Lāṣa*, *Bārvara*, *Pārāsa*, *Nepāla*, *Ekapāda*, *Lambakarna*, *Strirājya* and *Ghōṣamukha*§—the *grāmas*, *nagaras*, *kṛśas*, *kharaddas*, *maṇḍabas*, *paṭṭanas*, *dravāmukhas*, and *saṁprājanas*, with the cities of the elephants at the cardinal points; and by land and by water (*pāṭa mārgga jala mārggandō*) penetrating into many regions (*khaṇḍa māṇḍa*) au-

\* See No. 33.

† *Nāṇḍa śaś'a bhṛamāntakaramarṇya pṛatīyana*.

‡ *Pratīkhye kurumbhojya aśṭa lokapālakare gaṇḍage Vāruṅge kailāṇḍage pāṇḍya Lakṣmīge jñānāṇḍi kailāṇḍa saṁprājanabhojige chakravartī tejanḍige kārṇage varṇavarigegige haṇḍabhojī māṇḍige māṇḍige vāṇḍageḍige*.

§ The last four names indicate countries whose inhabitants are respectively one-tailed, long-eared, sunken, and bottomless-headed.



*gaṇan*): with superior elephants, well bred horses, large sapphires, crystals, pearls, rubies, diamonds, lapis lazuli, onyx, topaz, carbuncles, coral, emeralds, *karkatana*, and various such articles: cardamoms, cloves, red sandal, sandal, camphor, musk, kunkuma and other perfumes: which by selling wholesale, or by hawking about as pedlars, they completely fill the emperor's treasury of gold, his treasury of jewels and his treasury of silk cloths; and the balance they devote with affection to daily bestowing benefits on pañḥits and munis distinguished for their knowledge of the *chatus-samoya* \* and the *śhaṭ dars'ana*; and the hundred thousand heavenly blessings these invoke, placing on their hands and bearing on their heads, counting them as Mahādeva and their *ishṭa-deva*; enjoying in great comfort, merit, wealth, pleasure and property (the four objects of human desire). Supporters of the drivers of herds of asses and buffaloes (carriers), of the sixteen of the eight *nāḍas* (7), of *gavarega'u* (†), of *gātrigaṣ*, *śeṭṭis*, *śeṭṭigattas*, *ankekāras*, *bīras*, *bīravāṇigaṣ*, *gandhigaṣ*, *gāmanḥuṣ*, and *gāmunḥa swāmis*. Thus powerful, bearing bows in their hands, having the elephant as a *bheri* (kind of drum), *Bheri* (a sect) as a *maddale* (a drum), white umbrellas as a canopy, the mighty ocean as a moat, Indra as the power of the hand, Varuna as the standard bearer, Kubera as the treasurer, the nine planets as a belt, Rāhu as the sheath, Ketu as the sword, the sun and moon as the backers, the 33 gods as the spectators; they drew forth the sword *kṣama* (patience), and with it piercing the enemy named *krodha* (anger), they fought and conquered, these *bhūṭāri māhātā* (sons of warriors), possessed of the *ḍavaruga*, *para* and *nirghoṣana*: five hundred lords of the auspicious Ayyāvola, the best among their people, of unsullied fame, great in brilliant splendour, in truthfulness like Gāṅgeya, in enmity like Duryodhana, in might like Bhīma Sena. Like the elephant, they pursue and kill; like the cow, they stand and kill; like the serpent, they kill with poison; like the lion, they spring and kill; wise as Brihaspati, fertile in expedients as Nārāyaṇa, perfect in disputes as Nārada rishi.

The *gonu* Māri (small-pox or any epidemic) they keep up the fear of, the coming Māri they face, † the pursuing tiger they excite, under the moving cart they place their feet, clay they go into and will not leave, of sand they make ropes, the thunderbolt they catch and exhibit, the sun and moon they draw down to the earth. Knowing the contents of the *Gudda s'āstra* (‡), which directs the conversation of the three worlds, they converse about things great and small, such as the brow, the eyes and the four arms of Isvara's *bhāṇṭaru*, the loud

\* Said to be four sects or schools:—*kampu*, *mariga*, *marāṇu* and *māṭiga*.

† *Hāha māriya chhallandḡumaruṇa bāha māriyandirḡḡumaruṇa*.

laughter of the Brahmans, and the overthrow of Bhagavati. Their merchandise, the spoil of all the points of the compass, lays hold of those who come to their shops and binds them as with a vow ; they dance carrying the head of the enemy as a bunch of flowers and with the enemy's hand tied as a badge on a pole ;

To the five hundred swāmis of the auspicious *Ayyārofe*\*, thus possessed of all titles, making *sāshāṅga*, present offerings of food, O Setti ! To the five hundred swāmis of *Ayyārofe* present the *tāmbūla* in a tray, for this is auspicious.

May it be well.—The *dharmadāya* which the ever bountiful auspicious five hundred, Pattana Sāvi Mōbi Setti, Kirtti Setti, and the chief *nagaras* under them, gave for the decoration and processions of Gavareśvara Deva, and for repairs of the temple :—

The shops of the *nagaras* ten *visa* each a year ; the gold merchants ten *visa* each a year ; the *sthāpa gavaregala* one *paṇa* a year per sack ; the *gavare* of other countries one *hōga* a year per sack ; for camphor, musk, kunkuma, sandal, pearls and all such articles sold by weight, two *kāṇi* per *ponnu* ; cloth merchants of the place and foreign cloth merchants two *kāṇi* per *ponnu* ; for black pepper, cummin seed, mustard, *sūda* flower, bishop's weed, and coriander one *visa* per *pon* ; for sugar, asafoetida, dry ginger, long pepper, cardamoms, green ginger, turmeric, and all fibres and roots sold by weight, one *visa* per *pon*.

The Daodanāyaka managing the *hejjunka* and *vaḍḍa rāvuḷa* † freed the *sunka* on one load in ten loads ; the merchants who load from the place and all merchants from abroad one *māna* per load ; the forty families of flower-sellers, one garland for each basket ; the thousand *tāmbūligas*, a thousand leaves for each family in Chaitra for the procession ; the fifty families of oilmen one *sonḍige* for each mill, for the lights of the god.

The worthies (*nannaya*) of the Jidduligo Seventy :—Ekkalarām the chief, the nāḷ prabhu, Chiṭṭi Māra Kāla gāvunḍa, Sigga Bāva gāvunḍa, Sāgavaddo Bāda gāvunḍa, Avali Jakka gāvunḍa, Hampa gāvunḍa, Hoṃa Valliyūr Sāvineya, Sankara Bhaṭṭa, Kūḍali Sānta gāvunḍa, Tottūr Roḍa gāvunḍa, and all the prabhu gāvunḍas gave for the god five *paṇa* a year for each village.

The worthies of the Nāgara Rhaṇḍa Seventy : Sovi Deva the chief, Konavatti Prithivi Setti, Bogūr Keta gāvunḍa, Māgunḍi Sanka gāvunḍa, Malavallī Keta gāvunḍa, Elamballī Keta gāvunḍa, Maḷalūr Kāla gāvunḍa, and all the prabhu gāvunḍas, gave for the god five *paṇa* a year for each village.

\* See No. 38, p. 74

† See note p. 79.



The worthies of the Edenā; Seventy:—Sovarasa Praṇamarasa the chief, the mahājanagaḷu of Agrahāra Elase, the mahājanagaḷu of Kuppagoḷe, Razamāra Bira gāvunja, Taramāra Kola gāvunja, Barigo Jakka gāvunja, Guḍuve Jaka gāvunja, Veramāra Billa gāvunja, Tavamiddhi Daṭṭa gāvunja, Suramāra Kalla gāvunja, Kūḍali Bāka gāvunja, all these prabhu gāvunjas gave five *papa* a year for each village.

The property of those who die without heirs among the *hegala gavaru* Baranajigas of the *mummuri dandagalu* in the city and in the mid goes to the god.

The goldsmiths of the city gave one *papa* a year for each chafing dish; the washermen of the city gave ten *visa* each a year; the basket makers of the city gave five *visa* a year for each knife; the weavers gave five *visa* a year for each *kūṭa* (? loom).

What person soever with affection maintains this gift, will obtain the fruit of the merit of bestowing at Kurukshetra, Gaya, Ganges, Varanāśī, and other holy bathing places, to a crore of Brahmans, versed in the *vedas* and *sāstras*, lovers of vows, a crore of tawny cows about to become two-faced (*i. e.*, to calve), with humility, in the *punya tithi*. What doubt of this? Whoso complaining renunes this gift will incur the great guilt of wantonly killing those Brahmans and those tawny cows in those holy bathing places.

To the kings of my own race or the kings of any other race who with minds freed from sin shall faithfully maintain this my gift, to them do I with folded hands placed to my head do obeisance.

Merit is a common bridge for kings; this from age to age deserves your support, O kings of the earth. Thus does Ramachandra beseech the kings who come after him.

Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Poison is no poison, the property of the gods that is the real poison. For poison kills a single man, but the property of the gods (if usurped) kills sons and descendants. The wild-fire though it consumes all the trees in the forest, spares their roots; but destroys both the *kula* and its root.

Mūḷiga Madhukesvara Paṇḍita Deva, śāhāri of the Hiriya matha, and his son Dharmma Ś'iva Deva, presented in the streets of their Mūlasthan Deva:—in the west street, one house of ten hands (*karī*) to Manigāra Mahadevi Setti; in the south street, one house of ten hands to Manigāra Lakmi Setti; in the manner approved by all, to endure as long as sun, moon, stars and sky. The auspicious Mahā Mandalesvara Kikkalacasa's Dandanayaka Kūmarasa remitted for Gāvarasvara Deva the *ṭṭapaṭṭa* or ten bullocks.



## 57. Virakal at Balagami, date A. D. 1282.

Size ft. 6 6" x ft. 2 6".—Half Kannaḍa Characters.

Sun.

Moon.

(Inscription here illegible.)

The hero  
in the presence.

Linga with a Priest  
and a woman in a temple.

Wandi, seated—  
by an attendant.

(Inscription here illegible.)

The hero ascending to heaven in a car, attended by  
celestial nymphs and a band of celestial musicians.

May it be well.—Entitled to the five great drums, lord of the city of  
*Dvādvālī*, . . . . . sun to the lotus the  
*Yādava kula*, . . . . . disgracer (*dis'āpatta*) of the  
*Hoyasa Rāya*, establisher (*sthāpanachārya*) of the *Telunga Rāya*, (was) the  
auspicious *Yādava Nārāyaṇa Bhūja Bala Praṇḥa Pratāpa Chakrasartī*  
*Rāmachandra Deva*: In the 14th year from the commencement of whose  
reign, the year *Chitraśānu* . . . . . the 1st day of the moon's  
increase, Sunday . . . . .  
*Dalligrāma*, the city of the *Vira Banaraja* of various countries . . . . .

The hero under a canopy, and attended by standard bearers and men  
armed with spears and bows. In the act of stabbing his enemy, whom  
he has seized by the plume of his head dress. On the side of the latter  
are a horse and some men armed with swords and shields.

(Inscription here illegible.)

## 58. Sila Śasana at Balagami, date A. D. 1102.

Size ft. 5 1" x ft. 4".—Half Kannaḍa Characters.

Sun.

Moon.

Wandi.

Linga with Priest  
in a temple.

Cow suck-  
ling calf.

(The inscription is almost wholly illegible. Much of the first part  
consists of praises of *Gopaṭi Nāyaka*, an officer under *Gorinda*  
*Rāja Daṇḍanāyaka* ruling the *Banavase Twelve Thousand*.)

in the presence of *Gorindarasa*, in the 27th year of *Chalukya*  
*Vikrama*, the year *Chitraśānu*, the month *Phālguna*, new moon day, Sunday.

the sankramana and vyati pāta : *Gopati Nāyaka*, in order to provide for distribution of food, buying in the Balliya plain one *malta* (of land) according to the kachchava pole, and a house, presented them in the manner approved by all, for the purpose of providing food for twenty Brahmanas . . .

Whoso maintains this gift will obtain the merit of presenting in Vārāṇasī, Kurukhetra, and Prayāga a thousand tawny cows decorated with precious stones to the Brahmanas. Whoso resumes it incurs the guilt of killing those tawny cows and those Brahmanas in those holy places. Whoso by violence takes away a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

### 59. Virakal at Balagami, date A. D. 1202.

*Size ft. 4 8" x ft. 1 1'.—Half Kannada Characters.*

Sun.	Linga with Priest.	Moon.	Mandi.
<i>Yādava Nārāyaṇa Bhūja Bala Pratāpa Chakravarti</i> <i>Vīra Ballāḍa Deva</i> . . . . . ruling the kingdom in peace; at that time, . . . . . of all worlds, . . . . . adorned with all good qualities, protector of the <i>Vīra Bananjan</i> dharma, supreme lord, a cage of adamant to those who seek his protection . . . . . five hundred swāmis . . . . . son . . . . . . . . . . the year Dundubhi, the month Ashāḍha,			

*The hero being borne to heaven in a car  
by celestial nymphs waving chandrās.*

*(Inscription here illegible.)*

*The hero armed with a bow and standing over a dead  
body, encountering an enemy similarly armed. Each  
attended by two armed with swords and shields.*

quickly returning, killing, fighting and gaining the victory, entered the world of gods . . . . . *Sāleya Bonmeya* bore him from the field.

## 60. Sila Śāsana at Balagami, date A. D. 1077.

*Size ft. 9 x ft. 3.—Hale Kannada Characters.*

Sun.	Jinendra in a temple.	Koon,	Cow walk- ing east.
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May it be well.—May the command of Jinendra, praised as the universal protection, be pleasure-giving as the moon to the faithful; washed by the streams of the united brilliance from the crowns on the heads of gods and rākshasas, may it ever grant prosperity. May the doctrine of *Trailokya nātha*, the supreme profound *syāt vada*, a token of unfailing success, the Jain doctrine prevail.

May it be well.—Protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'raya kula*, ornament of the *Chalukyas*,\* was the auspicious *Tribhuvana Malla Deva*.

The *Chōla* king he caused to shake, (his) great ones (*anigaru*) he took no count of; to the *Lāṭa* king he displayed the power of his arms, and overcoming him destroyed him. the feudatory kings of both emperors (*ubhaya chakresvara śāmantā bhūbhrit*), mounting his furious elephant, he tormented and took their kingdoms, and became the lord of the shining Lakulmi of the *Pāṇḍya* kingdom, (this) *Vikramāditya Deva*, praised by all. To *Dārānātha* (?) a great and dreadful fever; to *Chōla* a cruel Yama; his feet revered by the crowns of the lines of the kings of *Saurāśtra*, *Anga*, *Kalinga*, *Vanga*, *Magadha*, *Anthra*, *Avanti*, *Panchāla*; the Chalukya regent elephant (*dig gaja*) sported in the forests and mountains on the shores of the eastern and the western oceans. As the form of *Narasimha* tore open the breast of the rākshasa king.

bore up *Kailasa* on his chest, presented with joy the gold of the earth to Indra, subduing all the mightiest destroyed twenty-one times the kings of the earth,—even so, O *Vikramāditya*, in your enmity implacable! Saying, "Why share it with others? If I take it upon myself alone shall I be overcome with fatigue?"—from the back of the great tortoise, from the head of the lord of serpents, from the company of the elephants at the cardinal points, from the caves of the mountains (at the points of the compass), boldly lifting off the whole weight of the world, by his might he placed it securely in his arms, *Vikramāditya Deva*.

\* See note p. 14.



When thus having freed the world from every enemy he was in his residence at *Tagiri*, ruling the kingdom in peace and wisdom :—

The dweller at his lotus feet ; May it be well. Entitled to the five great drums, lord of great foundatories, a commander of great power, a terror to evil doers, a moon to the tall waterlily the company of his relatives, a light to the Brahmins, a benefactor to *Sarasvati Devi*, adorned with good qualities, a Brahmin in skill, a lion in courage, an aid to valour, a *Garuda* in devotion to his master, punisher of the evil, destroyer of the garden of lotuses his enemies, of modest aspect, fame his flag, great in emulation, a bee at the lotus feet of *Trishuvana Malla Deva*, having these and other names and titles, was the auspicious *Danjanayaka Barma Deva*. \*

A security to all the world by the might of his arms, causing great astonishment in the world by his power, the brightness of his terrible glory, his ability, his single word and his exalted fame, an ocean to the gems of all good qualities and happiness, was *Barma Deva*. He himself an eye to all people, he their fate, a sun through whose brightness the shining of the stars his enemies was eclipsed, the darkness of evil was dispersed, and all the earth shone with exceeding glory, in order to confirm the dominion of the same of *Vikramaditya* did he obtain power, *Barma Deva*, of matchless might. The mountain was removed by *Hari*, by the *Daitya* the earth was confined in the womb of *Pātāla*, by the hurricane of wind at the destruction of the world the points of the compass were blown away ;—laughing at these as having no stability, his real firmness despises them, *Barma Danādhipa*.

While this abode of praise and fame, the auspicious *Mahā Senādhipati*, *Mahā pradhāna*, the *Danjanayaka Barma Devarasa*, enjoying (*anubharisutam*) the *Banavase* Twelve Thousand, the *Santalige* Thousand, and the eighteen *agraharas*, punishing the evil and protecting the good, was in the royal city *Baṣṭigāve* :—

His god *Jinanātha swāmi*, his own guru the great vrati *Gunabhadra* his mother *Jakkabbe*, his father *Soma*, his younger brother *Mohi*, his wife *Rhogabbe*, his father-in-law *Kali Deva* revered by the world, a nest of good qualities, a patron of the learned ; thus blameless in every relation, was *Singa*, distinguished for the collection of tribute and discourse on merit. Of modesty the limit, of merit the home, of virtue the birth place, of reverence the abode, of greatness the summit, to prudence, learning, liberality and patience a mine, thus praised by all the circle of the

\* See No. 10, p. 18.



lord of the assembly of munis, distinguished for wisdom combined with merit, was the celebrated *Mahatma brati*. And famous was that vratis's's disciple: in the extensive *śāstra* he was like the world-renowned Pūjyapāda, in skill in *tarka śāstra* he was like Akalanka Daiva, in poetical power like Śāmantak Bhadra, thus greatly was *Rāma Sena* the chief of the learned praised, as the king of the world.

To him, who had thus reached the furthest shore of the ocean of all science, devoted to the performance of supreme penance: to *Rāma Sena Paṇḍita*, of the Ś'ri Mūla Saṅgha the Sena gana and Pegari gacchhika, with pouring of water and all ceremonies, he gave Manevane one (village), situated in the Jijḍulige 70, in the Banavase Twelve Thousand kampana.

This gift whose maintains, will derive the merit of presenting in Bānarāsi and Kurukshetra, to a thousand Brahmins, a thousand tawny cows and kola-gas decked with precious stones. Whoso resumes it will incur the guilty of slaying that number of Brahmins and that number of tawny cows in those holy places.

To the kings of my own race or the kings of any other race, who with minds freed from sin shall faithfully maintain this my gift, to them do I with folded hands placed to my head do obeisance.

Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does Rāmachandra beseech the kings who come after him. Whoso by violence takes away a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. The earth has been enjoyed by Sagara and many other kings, whose empire was extensive in proportion to their (gifts of) land.

*Chāyanaṅgaṃyga*, of the hill of Guṇabhadra Deva, wrote it. Great prosperity! Fortune!

## 61. Ś'ila Śāsana at Balagami, date about A. D. 1070

Size *p.* 4.3' x *p.* 3 1'.—*Half Kannada Characters.*

Cow.

LINGA

Paṇḍi.

with Priest in a Temple,  
surrounded with an elaborate scroll.

May be (Ś'iva) who like the wild-fire in the forest drinks up the first of rivers (Ganges), its stream widened by the breeze from the waving chāmaras in the hands, laden with tinkling ornaments, of the celestial nymphs as they fan him; god of gods; worthy to be praised by the three worlds; the husband



of Gauri, grant our desire. May he who is as a thunderbolt to the mountains of trouble, who rejoices in the (movement of the) heads of his serpents, whose prowess is a source of joy, lord of heaven and all worlds, at the kalpa vriksha of whose feet is a place of rest from all care, the sight of whom is a joy to all people, who shines with the light of the moon, *Mahes'a*, grant every desire. May the god who is conspicuous by the light upon his lotus feet from the rows of jewels in the crowns of the celestial inhabitants prostrate before him, adorned with long arms like shining serpents, protect us.

The auspicious *Chalukya* emperor, peerless in might, *Tailapa*; a combination of all splendour, *Satyas'raya*; *Vikramaditya*, the home of bravery; *Jaya Singa*, excellent in wisdom, a treasury of surpassing ambition, kind to all; *Trailokya Malla*, encircling (as a garland) the fortune of the world—these being famous brought the *Chálukya* kingdom to renown.

That celebrated *Ahava Malla*, conqueror on the field of battle, lord of victory, lord of the sea-engirdled earth, a moon filled with the nectar of his good works, the source of fortune to the *Chálukya* kingdom, acquired great fame by the power of his own arms.

*Trailokya Malla*, (was such that) whoever refused him obeisance with folded hands, he went against them, O astonishment! in the greatness of his power, surrounding them, broke them, tossed them up, sacked them, dragged them violently along, beat them, slaughtered them, pierced them, cut them in two, plucked them up by the root, transported them. It is impossible to think of all the ways in which he destroyed his enemies.

*Bhuvanaka Malla*, his son, with qualities worthy of praise from all the inhabitants of the world, a beloved ornament to the wife his father's kingdom, his crest the dust from the lotus feet of *S'iva*, of the highest fame, the whiteness of the nectar of his splendid features shone into all lands. The elephants of *Bhuvanaka Malla* chased afar those who made war upon him, streams of blood flowed on all sides, so that wild animals came in groups to drink it; the enemy's elephants fell here and there exhausted, their heads staggering with giddiness; the enemy's army completely routed, fled panting away.

May it be well.—While the victorious kingdom of *Bhuvanaka Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyas'raya kula*, ornament of the *Chálukyas*\*—was continually increasing in prosperity, to endure as long as sun, moon and stars.—

Serving with diligence the lotus feet of this great king was the *Vishnu*—

\* See note p. 14.

like *S'ri Ganga*, who could overcome all difficulties, who had subdued hosts of enemies, whose lotus feet received the homage of all rival kings bearing his orders on their heads, the greatest hero in the world.

Like a sea of good fortune, chief of all the Brahmins, a conqueror by his might in every point of the compass, a head jewel to Brahmins and Kshatriyas, a king of kings was *Udayāditya*. Is there any equal to you in the field of battle? you destroyed all the kings of the earth who came against you.

(The *s'āsana* stops here and is evidently incomplete.)

## 62. *S'ila S'asana* at Balagami, date A. D. 1138.

Size ft. 4.5 x ft. 1.7.—*Style Kannaja Characters.*

Hand

Linga  
with Votary in a temple.

Cow mark-  
ing est.

*Om.* Adored be *Sambhu*, beautiful with the *chimara*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

I am obedient to the words of *Uhrivēvara* Guru, the disciple of *S'ri Vādi Rudra*, and (am) like the possessor of the *kalpa vriksha* to the ears of the wise.

*Om.* Praise to *Siva*. May it be well. While the victorious kingdom of the illustrious *Bhuloka Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'raya* *kula*, ornament of the *Chāluhyas*\*—was continually increasing in prosperity, to endure as long as sun, moon and stars.—

The sculptors *Hyāraṇa* and *Rāvaṇa*, adorned with all good qualities, of great reputation among the good, brothers, perfect workmen. Their father was *Goḍa*, their mother named *Ballava*, their friends and relations were *Gauris'a Dāsas*, and they revered *Gautamārya*, worthy to be worshipped by manis. the *āchāri* of the *Koḍiya maṭha*, whose praise is in all the world.

These two, *Hyāraṇa* and *Rāvaṇa*, in order to clear an aspersion on their own race of the sculptors,† set up an image of the god *Kusures'vara*, and calling together *Mehi Seṭṭi*, *Kirtti Seṭṭi*, and others, with all the *nagara janangaṇa* and the five *maṭhas*, as well as their own house people, gave the temple of that *Kusures'vara* to the illustrious *Gautama Deva*, in the same manner as the god *Kedāres'vara*.

\* See note p. 14.

† *Nij: s'ūpi āṇa kaṇkamaṇa kaṇyatu.*

And that *Gautama Deva*, in the year *Siddhārti*, the month *Pushya*, the 13th day of the moon's increase, Sunday, the day of the sun's entering the northern signs—in presence of all the *Nagaras* and of the five *mathas*—pouring water, gave for the pleasure and daily service of the god, by the hand of *Narasimha*, 60 *kamma* of wet land from the eastern portion of the land in his possession. And *Mebi Setti* and *Kirtti Setti*, and the other *Nagara* people, experienced in all works of merit, gave in permanence the land rent of the house in which *Byivana* lived\*, for the repairs of the temple of *Kumvesvara*. And fifty householders of the oil-makers gave to the eternal god one solige of oil for each mill. And all the (?) tailors gave one *papa* per house per annum, and one *papa* for every wedding among them, for a splendid car procession of the god in the month *Chaitra*. (*Some defaced*).

Whoso protects this gift as long as sun, moon, stars and sky endure, obtains the merit of presenting a thousand tawny cows to Brahmins at *Vārāṇasī*, *Gaya*, and *Kurukshetra*. Kings should from age to age support the bridge of merit, thus prays continually *Rāmachandra*. Whoso alienates any gift made by himself or by another will be born a worm in ordure for sixty thousand years. Of making a gift and continuing it, the continuing it is the best, for he who makes a gift obtains *svarga*, but he who continues it obtains final beatitude.

Praise to *Siva*.

### 63. *S'ila S'asana* at *Balagami*, date about A. D. 1080.

*Size ft. 3 × ft. 1 4'—Hale Kannada Characters.*

Cow mark.  
ling self.

Linga with Priest.

*Transl.*

*Om. Praise.* Adored be *Sambhu*, beauteous with the *chāmara*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—While the victorious kingdom of the illustrious *Tribhuvana Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyāsraya kula*, ornament of the *Chātulyas†*—was continually increasing in prosperity, to endure as long as sun, moon and stars.—

And the servant of his lotus feet, *Guṇḍamarasa* entitled to the five great drums, chief of great tributaries, a master in the use of missile weapons,

\* *Hydangan iridā maneya siddhyanam.*

† See note p. 14.



Mane Verggaḷe\* Danjanāyaka, was ruling the Sokampana agrahāra, the *vaḍḍa rāṇḍa*, *hejjunka* and two *bīḷkoḷe* † within the Banavase nāḷ.—

Channamarasa of his family, subduer of fierce kings, entitled to the five great drums, chief of great tributaries, subduer of the rebellious, destroyer of difficulties, like the horse, fish and Rāma incarnations, lord over all kings, the source of ruin to his enemies, the fearful, the ready for war, and with many other names.—

Making obeisance to the god Sarveśvara of the village of *Brahmā-kōṭi*, filled with piety on beholding the divine Linga, in order to provide for the ablutions and daily worship of that god, (ordered to be given).—From each large rent free betel garden in . . . . . one *papa* a month,—from the imposts in all the customs stations, two *papa*,—for each heap of fallen areca nuts, two areca nuts,—moreover for the annual festival the Paṭṭana S'avi of the royal town Baḷḷigrāma, and all the other citizens gave five *papa*,—for the service on the days of the changes in the moon, one *paḷi* of raw husked rice from each shop for the puddings,—in the *Jiḷḷulige* Seventy one *papa*, . . . all the families of the betel sellers gave five *viṣa*, . . . the goldsmiths . . . . . five *vi* . . . . . ‡. Thus let it be.

As much as the foregoing is also to be given if any repairs are required to the temple of Sarveśvara.

The writing of Kāvāla Sona is genuine (*a few words illegible*.)

\* See No. 47, p. 108.

† See notes pp. 79, 80.

‡ *Pṇaṭṭhayaḷ tinguṭinge yeleya peru mānya vandakkam paṇa 1, samasta rāṇḍaḷ pḥāṇḍa rāṇḍaḷ kaṇḍiyarūya yeradu, kaṇḍinā aḷḷaya peringe yerad uḷike, mattam a'ri rāṇḍaḷ Bāḷḷigrāma paṭṭana s'avi māḷuḷḷi samasta nāgarāṇḍa pavitrakke koṭṭa paṇa 5, aṇḍiyala parā nūḍḍayakke aḷḷi ba 1, Jiḷḷulige eppottaralu koṭṭa kaṇḍavāṇḍa 1, pṇaṭṭhayaṇḍa sātaraḷ Balakṇarūm yeleya tāmḍiḷḷigaru eḷum uḷḷalal koṭṭa vi 5, pṇaṭṭha . . . . . nāṇḍamāṇḍa koṭṭaru sōṇḍanigaru koṭṭa vi 5, aḷḷaḷḷe . . . . . vi 5, kaḍatiya . . . . .*

## 64. Virakal at Balagami, date A. D. 1207.

*Size ft. 4 2' x ft. 2 1'.—Hale Kannaḍa Characters.*

Sun.		Moon.
The hero in the presence.	Lings with Priest.	Kann.

May it be well.—In the 17th year of *Vira Ballāḍa Deva*, the year *Prabhava*, the month *Kārtika*, the 10th day of the moon's decrease, Monday.—*Sineya Mainappa Arasa*, lord of Balligrīme, with *Sadeva*, *Deva Sikura*, and *Sole*, though wounded by his enemies, dragged them into his town, killed many and went to heaven. May it be well.

The hero ascending to heaven in a car, attended by celestial army in waving chameeras.

The hero with two attendants fighting in a gateway with several men armed with spears and shields.

## 65. Virakal at Balagami, date A. D. 1205.

*Size ft. 5 2' x ft. 2 4'.—Hale Kannaḍa Characters.*

Sun.		Moon.
The hero in the presence.	Lings with Priest.	Kann.

May it be well.—In the 15th year of the Yadava emperor *Vira Ballāḍa Deva*, the year *Krodhaca*, the month *Chaitra*, the 11th day of the moon's increase, Monday.—

May it be well.—While the great minister *Pannappa Arasa*, possessed of all titles, a minister of great renown, chief of all the officers, head of all the braves, wed like *Yugandha* to the goddess of victory, always attentive to his master's affairs, skilled in conciliating the commanders of the army, was ruling in peace and wisdom the old belonging to Balligrīme, the royal city of the Banavase Twelve Thousand, punishing the evil and protecting the good.—

The ancient agrahara *Jambūna*.

The hero ascending to heaven in a car attended by celestial dyavikas, some waving chameeras, and accompanied by celestial musicians playing on drums.

The commander with his sons and brothers fought against his enemies (rest illegible)

The hero armed with sword and shield, attended by a horseman of rank, a trumpeter and footmen, fighting men armed some with bows some with swords and shields.

## 66. Virakal at Balagami, date unknown.

Size ft. 3 3' x ft. 1 8'.—*Rajé Kinnaga Characters.*The hero  
in the presence

Linga with Priest.

Nandi.

May it be well.—The great minister possessed of all titles,—*Piriyaya Dandayaka* went against *Singa Deva* and fought.

The hero ascending to heaven in a car, attended by celestial nymphs waving chumara.

In the inner gate of Tripura, *Tippa Deva* killed many and went to heaven. The monument of his bravery.

Men armed with bows fighting with others armed with sword and shield.

## 67. Virakal at Balagami, date A. D. 1180.

Size ft. 3 1' x ft. 2 3'.—*Rajé Kinnaga Characters.*The hero  
in the presence.

Sun.

Linga with Priest

Moon.

Nandi.

Om. Praise to Siva. May it be well.—In the reign of the *Kalachurya* emperor, *Akara Malla Deva*, the year *Sārvari*, the month *Phālguna*, new moon day, Monday. While the great minister *Kesimaya Danjanāyaka*, chief of the female apartments†, great punishing the evil and protecting the good in the *Banavase* Twelve Thousand, was carrying on the government in the great royal city of *Balligrāma* in peace and wisdom, one day.

The hero ascending to heaven in a car attended by celestial nymphs waving chumara.

the publisher of those who the head of great commanders, his head placed at the feet of Siva, the great lord *Talāri Keta Malla Nāyaka* and others, when many were going to the *Māyilo* war‡, marching so that all stooped down and cried out, in front of all killing many and carrying out his master's orders, he went to the world of gods. On the day of his disappearance§ his brother-in-law *Kālāya Nāyaka*, his son *Mahādeva Nāyaka*, and *Padmarve Nāyakiti* erected this *vira s'āsana*. Great good fortune. Prosperity.

A dance between 5000 armed with spears and shields, one of them carrying a banner and men armed with bows and arrows. A figure in the centre begging for money.

\* *S'ama hira galla*.

† *S'riya-a nath (prathama) antahpura veyyale mahāpazikkatam* (?) Cf. No. 47.

‡ *Miyūyē tavarukke hataram h'gala*.

§ *Vader hataram hataram bōdha vāma kāryyavara nōfahi vāra laka pristanādhā dānge parākha dīva*.



## 68. S'ila S'asana at Balagami, date A. D. 1103.

Size ft. 6 6' x ft. 2 3'.—*Has the Kannada Characters.*

Sun.	Narasimha	Moon.
The Donor.	deceit origin Hrasvaprasadipa.	One annu- ing salt.

(Four lines at top illegible.)

May it be well.—*Vikramāditya* was a king whose marvel was occupied by the goddess of fortune, his feet were placed on the head of his enemies, he was praised by all people and of spotless fame. With a gentle smile as white as the body of his fame, which resembled in purity curds or the elephant's tusk, he had brought all the world under one umbrella, a crowning ornament to the lunar race. In strength of body, strength of shoulders, strength in wielding the sword, who in the world can excel you? Are there any kings in the earth so conspicuous when the bravest of the enemy are engaged amid the roar of battle?

May it be well.—While the victorious kingdom of the illustrious *Tribhuvana Mallā*, a protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyā's'raya kula*, ornament of the *Chakratyas*\*, was continually increasing in prosperity, to endure as long as sun, moon and stars—and while he was ruling in peace and wisdom in his residence of *Kalyāna*.—

Resting at his feet as the bee upon the lotus, was *Anantapāla* *Danīś-dīśa*, endowed with titles of honor and virtue, who had exhibited his prowess among the brave enemies, was worshipped by the learned, an ocean to the gem of goodness, the purest of the pure, the ablest of the able.

May it be well.—While entitled to the five great drums, the *Mahā manjula'svara*, lord over great laudatories, giver of their wishes to the learned, attentive to the good, purifier of the other family (into which he married), son of a superior mother, a fourth *Revanta*, like *Yama* to his enemies, able to overcome impossibilities, a new *Narasimha*, possessed of all titles—the great minister, *Bāpasa Verggaṇe* (chief of the kitchen!) *Danāniyaka Anantapālārasya* having received the *Puṣṭala* (or *Purvala*) Three Hundred, the *Puligere* Three, the *Danavase* Twelve Thousand, the seven and a half lakh *panṇa'sya*, was governing them in peace and wisdom.†

\* See n to p. 14.

† *S'riṃan mahā prathīnam, bāpasa verggaṇe dandan'yakam Anantapālārasyam Puṣṭala vīṇāya Puligere vīṇā Danavase pūṇāni chakravartim saptaśiddha lakṣaṇa paradyanānam puṣṭala sukha sukathā vināśakam pratipāśitām ite.*

Through his favour, *Gōrinda Rāja*, brilliant with all good qualities, obtained the government of the Twelve Thousand country of *Vanavāsi*.

With a navel greatly enlarged by the goddess of fortune, shining with a garland of good qualities, was *Gōrinda*. Like *Vishnu* to the *rākhasas* his boasting enemies, like *Bhairava* his feet were worthy of reverence as those of a king, if seen in anger like *Siva* when his central eye flames forth in the forehead, adorned with a snake-like crest, lotus ornaments in his ears, his arms shining with the spear, with a brilliant tusk in his mouth, he was fearful to behold in war. To *Kes'i Rāja*, distinguished in all learning, and his wife *Nārāṭe*, was born *Dās'i Rāja*, beloved by all the earth, filled with all good qualities, a sun in the firmament of the *Parāsa* family. He was the father, and *Somāmbika*, the abode of all virtues and good qualities, the mother of *Gōrinda Rāja*.

While this *Gōrinda Rāja*, the gem of all such good qualities, protector of the learned, enlightening the water-lily of the world with the moonlight of his spotless fame, *Rānaranga Bhairava*, like *Vaisa Rāja* to the river of poison, like the *kaṭpavriksha* to the great poets, subduer of all fierce enemies, having received the *Banavase* Twelve Thousand, the *vaḍḍa rāvaṇa*, and the *paṇḍya* dues of the fifty six (i. e. merchants) within the shadow of his umbrella (i. e. within his jurisdiction)\* was protecting them in the enjoyment of peace and wisdom.

His minister for peace or war was *Is'varaya Nāyaka*, whose descent was as follows.—

From *Brahma* was born *Vasish'ha*, a crowning ornament to the body of great munis, continually worshipped by all the people in the world, of perfectly spotless fame, of distinguished greatness, possessed of all the highest qualities, best of the *Brahmans*. From the family of the great muni *Vasish'ha* sprang the *Siriga* race, celebrated by all people, in which was born *Chatta*, an ocean of all good qualities, a grinding stone to the heap of sin. To *Chattorasa* thus reputed, and his famous wife *Nāgāmbika* were born two sons, *Bāl'i Rāja* and *Dasara*, praised of all people. From the devotion of these brothers to the god *Virupāksha*, of surpassing splendour grew up *Is'vara*, like a bee at the lotus feet of *Is'vara* (*Siva*). Will all the works of merit in the sea-engirdled earth come up to the liberality of this worthy *Is'vara*, or all the meritorious equal him in greatness of mind?

As firm as the *Mandara* mountain, of unequalled capacities, a mango tree to the parrot of allied kings, of great generosity, the head of the *Brahmans* of

\* *Banavase paṇḍyachēḥ-dāraṇamāsa vaḍḍa rāvaṇamāsa chhatta chēḥadya chappannaśeḥ paṇḍyanam paḍēdu.*



Narigonda, fond of pleasure, a friend of good people. Such says all the world is *Isvara*, the minister (*sandhi nigrahi*) of *Govinda Rāja*.

(Some unintelligible, parts being deferred.)

Resting like a bee at the lotus feet of *Govinda Rāja* and possessing his favour, *Isvara Niyuka*, the minister for peace or war, adorned with all good qualities, protector of all the learned, a pleasant moon diffusing rays of mercy, with a banner of shining white,—in the 29th year of *Chalukya Vikrama*, the year *Svalhānu*, the month *Pushya*, the 10th day of the moon's decrease, Friday, the day of the sun's entering the northern sign,—with his heart bent on meritorious works, thinking on the saying that there is no friend like merit—for providing sandal, incense, lights, and food for the god *Narasimha*, and for repairing his temple on the bank of the *Peragutta* tank, in the northern quarter of *Balligāve*, the royal city of the *Banavase* Twelve Thousand, which shone like nose-jewel and head-ornaments to the land of *Kuntala*,—with the consent of the citizens of the royal city *Balligāve* and of the five *maḥas*, and the knowledge of the auspicious *Danārāyaka Govindarasa*,—*Nākaṇṇa*, the son of *Rudraṇayya*, the son of the poet *Rānava*, the owner of *Pakkāṇyāra*, situated in the *kampara* *Jiḥḍulige* Seventy, in the *Banavase* Twelve Thousand, having made over, free from all imposts, with every formality, with washing the feet and pouring of water, 50 *kamma* of paddy land according to the kachchavi pole, from his rent free estate in the land of that *Pakkāle*—(*Isvara nāyaka*) receiving, presented it.

And the boundaries of the land were defined as follows:—On the side of *Indra* (the east), the stones on which the *śisanas* are written. On the side of the sun's son (*Yama*, the south), the tank *Brindeya*. On the side of the lord of waters (*Varuna*, the west), the cultivation of the city *Balli*. On the side loved of *Kubera* (the north), the *Yeleya* river. From these marks the land itself may be clearly made out.

Moreover the chief ministers of the *Vanarāsi* Twelve Thousand to give every year 1 *gadya*(*na*), Brahman renters 1 *paya*, the royal servants 10 *visa*.

Whoso makes a gift becomes the lord of all wealth. Whoso despises and alienates it, incurs the guilt of murdering in the holy places of *Ganges*, *Gaya*, *Varanāsi*, and *Kurukhetra*,—cows, Brahmins, richis and his own brothers: he will go through all the hells and descend to the lowest. Whoso resumes a gift made by himself or by another will be born a worm in ordure for sixty thousand years.



## 69. Sila Sasana at Balagami, date A. D. 1075.

Size ft. 5' x ft. 1 10'.—Hale Kannaḍa Characters.

Moon.	Narasimha	Sun.
The Devar.	destroying Hiranyakas'ipu.	Cow suck- ling calf.

Praise to Narasimha, who taking the form of the man-lion slew the rākshasa Hiranyakas'ipu.

The auspicious *Chalukya* emperor, peerless in might, *Taḍapa*; a combination of all splendour, *Satyis'raya*; *Vikramāditya*, the home of bravery; *Jaya Singha*, excellent in wisdom, a treasury of surpassing ambition, kind to all; *Traḷokya Malla*, encircling (as a garland) the fortune of the world—these being famous brought the *Chalukya* kingdom to renown. *Bhuvanaiḱa Malla*, his son, with qualities worthy of praise from all the inhabitants of the world, a beloved ornament to the wife his father's kingdom, his crest the dust from the lotus feet of *Siva*, of the highest fame, the whiteness of the sector of his splendid features shone into all lands.

May it be well.—While the victorious kingdom of *Bhuvanaiḱa Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Sa'pisi'raya kula*, ornament of the *Chalukyas*\*, was continually increasing in prosperity, to endure as long as sun, moon, and stars.—

Resting at his lotus feet, above the Vishnu-like *Ganga*, who had subdued his enemies, whose lotus feet were worshipped by other kings, who placed his commands upon the heads of hostile princes, the frat hero in the world. A sea of great wealth, lord of the Brahmins, a great conqueror by the might of his hands, an ornament to Brahmins and Kshatriyas, king of kings, was *Udeyāditya*.

May it be well.—While praised by all people, born with all the privileges of Brahmins and Kshatriyas, favourite of earth and fortune, great king of kings, supreme ruler, lord of *Koḷḷapara*, chief of *Nandagiri*, having the ensign of a lusty elephant, having received a boon from *Sómes'vara*, the *Ganga* Cupid, a *Ganga* of truth, an increaser of victory, a *chintāmani* to the desires of all people, a chief jewel in the crown of kings, *Srimad Ganga Permmānafi Bhuvanayka Vira, Udeyāditya Deva* was governing the Banavase Twelve Thousand, the Sántalige Thousand, the Mandali Thousand, and the eighteen *agrahāras*, punishing the evil and protecting the good,—having subdued the mon-

\* See note p. 14.

arches of the neighbouring countries, *Chiera, Choja, Pándya, Pallava*, and exacted  
 tribute from them; having acquired all the land as far as the four oceans  
 and accomplished the desire to be a great conqueror; being in the enjoyment of  
 peace and wisdom, in the royal city of *Balligáve*,—Being desirous of per-  
 forming a work of merit, and having informed his lord king *Bhuvanaika*  
*Nalla*, of the same,—to provide for repairs to the temple of *Narasimha*, on  
 the bank of the *Perygata* tank, in the royal city of *Balligáve* and for the daily  
 service of the god, in the S'aka year 997, the year *Rákshasa*, the month *Push-*  
*ya*, the first day of the moon's increase, Monday, at the moment of the sun's  
 entering the northern sign,—gave up, washing the feet of *Pérúna Nanda*  
*Itha* *Áraña*, of that place, and pouring water,—one village *Kundavige*, in the  
*Mugunda* Twelve of the *Banavase nádi kanyapa*.

Whoever preserves this gift will derive the merit of presenting a thousand tawny cows in Ganga, Gya, Kurukabêtra, Vârânâs'i and Prayâga, or of having a kolaga made, decorated with the five precious stones, for Brahmans versed in the védas. Poison is no poison, the property of the gods that is the real poison. For poison kills one man, but a gift to the gods (if alienated) kills a man with his son and descendants.

\* *Spasit sannata bhuvanastuta, Brahma Kshatra vidhanga, e ri p-ithi vallabha, mahil rajyabhishta, param s'aram, Kodlapura varra varam, Nandiyagi adhanu, mala jag-adra lanch-  
chhanam, Soma nura laliba nara pradhana, Ganga Kuvuc yudha, nanniya Gangam, jagu-  
dutta rangam, a kala jana chint mari, manalala unlu a chidhanu, Sri nadi Ganga Per-  
umalathi Bhuvanastuta Vraja Udayaditya Dera Banastu pannirach-kshana Nidatige shi-  
ramanum Men'ali niramanu padinu! agharahamanu dush a vira dha vis'ak a prapiti-  
lanathu illuthu pradhanu nistagadga Chera Chala Pandya Pallava pradhikritu alu dandila  
kappanadu kundu chala vandili jayaganam selavan nuzuchet vijag'adu v'itigannappa kaydu  
akka pandita vinodathu rajadathi Nalligadgaey iridu.*

## 70. Sila Sāsana at Balagami, date A. D. 1071.

Size ft. 6 x ft. 26.—*Mahe Kannaḍa Characters.*

FALL.	The Yogi Gunagalla.*	Sun.	The Trimurti in a temple.	Moon.	Cow suck- ling calf.
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Supreme is the Boar form of the splendid Viṣṇu, which dispersed the waters of the ocean and supports the peaceful world upon its right tusk.

May it be well.—While the victorious kingdom of *Bhuvanaika Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'raya kula*, ornament of the *Chōlukya* †, was continually increasing in prosperity, to endure as long as sun, moon, and stars—

Living at his lotus feet in *Banḥapura*, entitled to the five great drums, chief of great tributaries, subduer of fierce enemies, lord of all the treasures in that place, like Nārāyaṇa in his ability to carry out his master's behests, the refuge of the learned, clothed with the garment of prudence, possessed of all learning, with a mind purified by the praise of Hara, great in giving increase to the *Chōlukya* kingdom, a lion of independence, like a bee at the lotus feet of *Bhuvanaika Malla*, adorned with all virtues, was the great minister, senior councillor for peace and war, the Mahe Varḡga, the Pan anāyaka *Udeyāditya*.

At whose request, *Bhuvanaika Malla*, in the S'aka year 993, the year Virōdhikrit, the month Pushya, the 1st day of the moon's increase, Monday, at the moment of the sun's entering the northern signs,—for the ablutions and daily worship of the god *Harīharāditya* of the royal city of *Baḥḡigimre*, and for repairing his temple, gave up, free of all burdens,—washing the feet of *Gunagalla Yogi*, a combined light of virtue, wisdom and peace, possessor of all the blessings arising from the sound *om*,—and pouring water—one village, Bīdiringeri, situated in the Jiddulige Seventy, in the Banavase Twelve Thousand.

Whoso maintains this gift, that man shall have eternal joy. He who usurps it shall have eternal pain.

As a (sectarian) mark on the fair brow of heavenly felicity, renowned for the powers of the Advaita, shone the pure minded *Gunagalla*. As movable things spring from immovable and return again to immobility so was his mind fixed; perfect in Advaita lore, without any equal was *Gunagalla*. Enjoying unbounded happiness from the all-knowing, all-possessing, all-pervading Advaita; all things and the cause of all things was *Gunagalla*.

\* An inscription over him as follows.—*Srīmaṭṭa Gunagalla Devara dīḡya mūrti*.

† See note p. 14.



The moment you acquire the consciousness "I am knowledge" is it not to experience unbounded happiness? "Save myself naught is" of this knowledge was he the treasury, the summit of Advaita, *Gunagalla*.

Joyful, unadul, in the form of virtue and knowledge, without pride, a lover of the divine essence in all things and thus attached to all names was the *Yogi Gunagalla*. Enmity having broken out between desire which enters into the body and the six passions which seeking for increase abide there, they have left you; all mixed actions and self conceit you have burnt up by the roots—being thus distinguished can heavenly happiness fail you great muni *Gunagalla*?

Wedded to eternal happiness, without wish for family, having forsaken the pleasures of the senses, without desire, pure, wise and a lover of wisdom was the supremely happy *Gunagalla*. Having escaped from the seven troubles, and freed himself from ignorance and the influence of the passions, a great *rishi* was *Gunagalla*. Perfect in renouncing the world, looking with disgust on family, he desired a life of devoted piety, perfect peace and fortitude, and what he desired he has become, this *Gunagalla*.

In the east of Tumbigere in the celebrated Kogali nāḍi . . . in the west the abodes of Yoges'vara and Srayanthu, and in the famous city of Balipura he set up Yoges'vara, Hariharāditya, and the god called Vāsayanana, and built their temples,—this *Gunagalla*.\* In the south country he built a tank, made many divisions of land to Brahmans in the celebrated Muttdru, and built the Sidda Tirtha,—all these in the knowledge of all people did *Gunagalla*.

He taught the tatva doctrine, and saying "Can you not give up your old ways? This is the way (of truth)" thus with great boldness taught *Gunagalla*. The great muni *Gunagalla* by grace has entered on that path, can any thing then be impossible to one who with unshaken faith at all times adheres to his lotus feet? Can the desires be unfulfilled of those who receiving this doctrine, free from desire, given to kindness, are the disciples of the prince of gurus? By deep meditation on tatva the impurity of the mind may be purged away, the light of the soul will always shine as clearly as a little lamp, the favour of the feet of the guru god, obtained with due reverence, is the only thing that will endure, therefore obtain it all disciples by your piety, then happiness and good fortune will come to all.

This was written by Pratikantha Kāma Rāja.

\* Akhara || Eṣaṁ Kogali nāḍi śaḥyaṁ Tumbigereya nāḍiṇa śīmayalāḥṣe māditya madhulān paśuṣaṇa śāṁ Yoges'varam Srayanthu nāḍiṇa jayada Balipura varadaḥ Yoges'varam Hariharādityam Vāsayanana eṁba peṣara devaram devdēyanāḥṣam nāḍiḥṣidhar Gunagallaḥ Devaḥ ||

## 71. S'ila S'asana at Balagami, date A. D. 1035.

Size ft. 6 8' x ft. 3 1'.—Has Kannada Characters.

Sun.	Linga	Moon.	Cow smoking cult.
Door.	with Votary in a temple.		

Praise to Siva who manifests himself clearly as objects to the sense, benefactor of the earth, creator, preserver and destroyer of the world, soul of all things, who with anger destroyed Manmatha, lord of the three worlds.

Desiring to perform the world-astounding Rājāsūya sacrifice, in order to obtain the great wealth (necessary for it) . . . . . the son of the king-terrorer went forth with anger, and having levied contributions there, and completed it, the Pāṇjavas came to Balligāmva and the five set up the temple of the Five Lingas.\*

May it be well.—The king *Jaya Simha Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'raya kula*, ornament of the *Chāṇḍīyas†*, the perfume of the jasmine, fearful to the armies of his enemies, a lion to the elephants his rival kings, male of males, a golden ornament to the male sex, like the fire which shall destroy the world to Chōla, full of desire to fight with the Chōla rāja,‡ a jewel in the garland of distinguished kings, to hostile kings a saw for their heads, a falcon (to strike them), a scorching sun (to burn them up), in brightness as the sun, in worship like Vishnu, to the ocean of kings a Badabānala, to the four-armed a thousand-armed, to the world of kings a Rudra, clothed with fame and learning, like Rāma in skill with the bow, possessed of the title *Jagadeka Malla* and all other titles—ruling in peace and wisdom in his residence at *Pottalalere*—in the Saka year 957, the year Yava, the month Pushya, on the day of full moon, Sunday, the day of the sun's entering the northern sign, at the vyatipāta:—

To *Malla Kules'vara Pandita*—who had reached the farthest shore of the ocean of logic and all the other sciences, like the original Rudra, a young lion in tearing open with his claws the forehead of the elephants his opponents, the spontaneous wild-fire to the forest of opposing disputants, a thunderbolt to the caves of false arguers, a Badabānala to the Dauddha sea, a lightning bolt to the

\* *Jagadvādharyas Bhojāsūya mukham lyaṣat mahāritha pāda . . . nripādhisak-  
na veyikāṣpadim'pōgi vastupāla kappāman allī konḍa nagurṣṣadu Ppāṣṣama Bhojāsū-  
tege vand ayarum aydu lingama nūṭṭa oṭṭāpannu mūṭṭar.*

† See note p. 14.

‡ Chōlāgra kaṣārasam, Chōla bhāṣanāpāṭikāṁ.



mountain of the professors of the *śaṃkhya*, a saw in cutting down the great tree of sceptics, a Garuda in opposing the great serpents the professors of the *śākhya* philosophy, an osprey in the tree of his stunned opponents, a three-eyed to the triple city of sin, a grinding stone to Mādhyama Bhaṭṭa, destroyer of the self conceit of Jñānānanda, a fire such as shall destroy the world to Abhayachandra, a lion to the elephant his opponents, a sculer up of the mouths of the most eloquent speakers, the limit of the point of the compass of the science of ethics, loving to defend the professors of logic, like Brahma in supporting and establishing a proposition, like the throne of Sarasvati in the assembly of the learned, like Vishnu in judgment, like Śiva in producing proof, like the flood of Ganges in his eloquence, an acknowledged master of commentators, a bee to the lotus of the excellent the deity on the banner of great *sanyāsis*, a coat of mail to the pure, a noose for the necks of a dozen of pretended pandita, a terrible meteor in the sky of his rival Digambara, distinguished by the title of *Vēdi Rudra Guṇa* :—

To provide for the repairs of the temple of the Five Lingas set up by the Pāṇḍavas in the Kāṣṭhika Brahmachāri quarter of the royal city of *Balīgrāma* in the *Banāras* Twelve Thousand and for perfumes, incense, and daily service of the god, for food and clothing for the disciples and rishis, and for the relief of every kind of want ;—gave, free from all burdens, with every ceremony and pouring of water, in the fields belonging to *Mayāra*, 11 mattas according to the *kacchavi* pole, and also according to that pole 5 mattas in the garden land of the town, and under *Pergatta* 2 mattas,—altogether 18 mattas and under *Pergatta* a flower garden.

Whoso maintains this gift will secure the merit of presenting a thousand tawny cows to Brahmans at the holy bathing places of Vārāṇasī, Kurukshetra, and Prayāga—and of presenting a *koṭaga* decked with the five precious stones to Brahmans learned in the *vēdas*, or of presenting a double headed (*i. e.* parturient) cow to a thousand Brahmans. Whoso usurps this gift will incur the guilt of killing a thousand tawny cows and a thousand Brahmans at the holy bathing places of Vārāṇasī, Kurukshetra, and Prayāga. Whoso by violence seizes the land presented either by himself or by another will certainly be born a worm in ordure for sixty thousand years. The earth has had Sāgum and many other kings whose empire was extensive in proportion to their gifts of land. The bridge of merit deserves your support O kings of the earth. Thus from age to age cries Rāmachandra to the kings who come after him. Poison is no poison. The property of the gods that is the real poison. For poison



kills one man, but a gift to the gods (if usurped) kills a man with his son and descendants.

The feet of Śiva are worthy of worship by all the world—the works of merit enjoined in the three vedas are a refuge to the different castes. Whoso acts contrary to either of these on his head will I put my foot.

May those who do not wish to maintain this public gift be totally ruined.

*Here follows another s'āsana (date? A. D. 1058) the greater part of which has been defaced.*

May it be well.—Born of a race worthy of praise from all kings, *Satyā* . . . . . supreme ruler, lord of Kuvalāpura, chief of Nandagiri, having the ensign of a lusty elephant, . . . . . a Ganga of truth, the Ganga Bhishma, the Ganga Śiva,\* . . . . . a head jewel in the diadem of great kings, the *Chālukya* (name defaced), in the year Vilambi, the month Pushya, the 10th day of the moon's decrease, Tuesday, at the moment of the sun's entering the northern signs, to the god of the Five Lingas set up by the Pāndavas, called *Umā Mahes'vara*. . . . .

(Some defaced)

a flower garden, and for a great car procession in the hot season, for perfumes, lights and daily service . . . . . one matta.

(Rest defaced.)

## 72. Sila Śasana at Balagami, date A. D. 1019.

*Six ft. 4 in. × ft. 2.—Hajje Kānnāṇa Characters.*

	Moon.		Son.
		Linga with Priest.	
An attendant.			Cow suck- ling calf.

May—the husband of *Lakshmi*, bearer of the chakra, whose vehicle is *Garuda*, having eyes like the lotus—the husband of *Pārvati*, bearing the s'ūla, whose vehicle is *Basava*, having an extra eye—the husband of *Sarasvati*, bearer of the pīś'a, who comes riding on the swan, having eight eyes—these three, worshipped by the three worlds, grant our desires.

\* *Narmajā Gāngam* | *Gāṅgā Gāṅgryam* | *Gāṅgā sarbānam*. See No. 69.



*Jaya Singha.* Malava seeks in vain an opportunity of lifting himself up, at a single one of his roars Chera fled afar, Chôla he drove into the sea, and when he attempted to come out cast him in again\*; thus the splendour of his fame passed over the seven oceans and filled the regions beyond, his conquests of the eight points of the compass put to shame the regents of the points; who in the world could stand before this king *Jaya Singha*?

The dweller at his lotus feet, *Kundamayasa*, the son of *Irica Bisanga Deva*, entitled to the five great drums, *Mahâ Manjales'vara*, the ruler of the chief city of *Rasavâdi*, having obtained a boon from the favour of *Châmundâ*, a lion to the elephants his enemies, like *Shiva* receiving the worship of good men, white with streaming benevolence as an elephant (with the moisture on his forehead,) first in the assembly, terrible as lusty elephants, a cage of adamant to any who took refuge with him, a driving hook to the elephants his enemies, like the sun to the darkness his enemies, a man as good as his word,† in war like *Râma*, in honour like mount *Mêru*, the sole champion of the world, clothed with wisdom and valour, the circle of his camp caused all the points of the compass to move, a grinding stone to his enemies, a diadem to the brow of all the petty kings, chief of all the umbrellas‡,—ruling with equal justice § the *Danavase* Twelve Thousand, the *Sântali* Thousand, and the *Hayas* Five Hundred, as far as the western ocean, was in the enjoyment of peace and wisdom in the city of *Halipura*;—in the *s'aka* year 941, the year *Siddhârti*, the month *Pushya*, the 2nd day of the moon's increase, Sunday, at the auspicious moment of the sun's entering the northern signs,—

Having repaired the temple of the god *Mâlasthanâ Nandikes'vara*, gave, washing the feet of *Mûlîga S'ivas'akti Panjila*, accomplished in all the kinds of devotion, *guma*, *nîpâna*, *âsana*, *prânâyâma*, *pratyâhâra*, *dhyâna*, *dhâraṇa*, *matana*, *amushchâna*, *japa*, *samâdhi*, ||—to provide for the daily service of the god and future repairs of the temple—

Near the land formerly belonging to the temple, in the corner of the plain in the lane south west of the city, a paddy field of 12 mattas according to the kateavi pole,—and the uncultivated ground south of the southern trench of the paddy field, one matta; its boundary mark, a ditch on the west,—and to the north of the northern trench of the paddy field, one matta of uncultivated ground; its boundaries, on the north, the northern waste weir of the *Kari* tank, on the east the well below the *Balli* field,—and in the plain near the land

\* *Mûlâshâ Châraṇa pûlâśa gaffôlâ alla-çappi Châraṇam Chôjamamam amûlâśâślap arûlâśâślapâṇam.*

† *Nîpâṇâṇa gûṇa.* ‡ *Sattîjantâ chârṇam.* § *Uḥhaya sâṇṇyâśi* || See Nos. 3 and 35.



belonging to another god, two Balli paddy fields of two mattas,—and to the north of the temple a flower garden of 50 kammass, and two tanks which stretch from the south to the east of the temple, and under the tanks an arava garden of one matla,—and at the northern waste weir of the tanks to the south of the Hovidala tank a flower garden of 50 kammass.

Moreover for the worship and honour, and daily oblation of the companion god *Chaturmukha* (Brahma) and for the repairs of his temple, to the east of the spring under the Ara tank formerly belonging to the temple, one matla 50 kammass,—and for a flower garden 40 kammass round the temple,—and south from the temple two streets, the boundary-marks of which are on the west and north long ponds, and on the south and east the high road,—and west from the temple two tanks and the land belonging to them, bounded north and west by the north-west-street, east by the Balli pond,—and in that place north from Bādumba a flower garden of 40 kammass.

(The *sāsana* stops abruptly here, and is probably not quite complete.)

### 73. Sila Sasana at Balagami, date A. D. 1075.

See pl. 3 6 = pl. 1 7.—Sole Kannada Characters.

Star.	Sign with Vratary.	Moon	Cow sacrific- ing cow.
Nand.			
May it be well.—While the auspicious <i>Bhuvanaka Mallā Deva</i> , a protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the <i>Satyā's-ṛaya kula</i> , ornament of the <i>Chā-lukyas</i> * was ruling in peace and wisdom in the city of <i>Bantapura</i> .			
May it be well.—The dweller at his lotus feet, the sole champion of the world, a terror to the forces (of his enemies), male of males, a saviour for the heads of his enemies, a saviour to hostile kings, the wild-fire to the grove of his enemies, a lion to the elephant his enemies, like Rāma in subduing opposing kings			
+		the year Rākaṣaṇa, the month	
Pushya,		at the moment of the sun's entering the northern	
signa		for the restoration of the god Siddhēśvara	
	the son of Bhatis		
made with joy			to enter a
better world			near the glorious

\* See note p. 14.

† This part of the inscription is so much defaced as to be almost entirely illegible.

Bali	a Brahman agrahāra
washing the feet of the teacher <i>Sosala</i> , and pouring	
water as approved by all people	
in the <i>Jigjūjige</i> Seventy	the gift of that
<i>Brahmanāla</i> <i>Dakshinagarā</i>	washing the feet of
the teacher <i>Sōmala</i> , &c.,	a rent free agrahām.

Whoso maintains this gift will derive the merit of presenting all the holy agrahāras. In his house will *Lakshmi* (fortune) and *Sarasvati* (learning) dwell. Whoso revokes this gift incurs the guilt of killing a Brahman. His race will be destroyed. Merit is a bridge for all and under the care of kings, therefore protect and support it, thus does *Rāmachandra* from age to age beseech the kings that should be after him. Whoso revokes a gift presented by himself or by another will assuredly be born a worm in ordure for sixty thousand years.

(Some defaced.)

## 74. *S'ila Sāsana* at *Balagami*, date A. D. 1158.

*Sita fl. 7 8 = fl. 4 5.—Hale Kannada Characters.*

Elephant	Sun.			Moon	
road,		VISHNU.	Good.		Cow suck-
	Bear.				ling calf.

*Om.* Praise to *Nārāyaṇa*. Supreme is the bear form of the resplendent *Vishnu*, which dispersed the waters of the ocean and bears up the peaceful world on the tip of his strong right tusk. May the three great rulers of the three worlds, *Brahma*, *S'iva* and *Vishnu*, grant us success.

May *Kes'ava* (*Vishnu*), the husband of *Lakshmi*, who by his might acquired the empire of *Bali*, who combines in himself all the glory of the ten incarnations, surrounded by the conch, the vajra and the lotus in his hands, being favorable to his worshipper *Kes'ava* the general of the army, grant him to live till the destruction of the world. On the summit of the waves of the milk sea he reposes on his extensive couch the serpent *Adisesha*. While thus the remover of sins was reposing in the sleep of yoga, his mind being directed to the creation of the world, as if his power had assumed a separate bodily form, from the lotus of his navel sprang in submission *Brahma*.

On surveying the circle of all the worlds created in order by *Brahma*, the most beautiful is the middle one (the earth)—in that world the most

pleasing region is the delightful *Jamla Drupa*—and in that drupa the most excellent is the *Dhordā* land—and in that land the *Kuntala* country the most worthy.

The sovereigns of this *Kuntala* country, the *Chūḥukya* race, were they not born from the full vessel in the shining left hand of *Brahma*, who sprung from the lotus navel of the resplendent *Viṣṇu*? \*

Of that race the original (*prabhavaṃ*), king *Tailapa*, dispersing his enemies, secured the sovereignty, and exerting a power double that which his enemies obtained from the infernal regions, subdued the *Rāṭas* who had overrun the whole world, rescued it out of their hands, removed a great calamity and brought fame to the *Chūḥukya* race. After him, his son, the ever prosperous king *Satyāśraya* ruled the land. And following after him, his younger brother's son ruled the land, the proud *Vikramārka*. After him reigned his younger brother, with fame as bright as the pleasant moon, emperor of all the lands surrounded by the seven oceans, the worthy *Appayya*. Then that monarch's younger brother *Jaya Śinḥa*, a destroyer of the lineage of hostile kings, a thunderbolt weapon to the mountain of the anxieties of the learned, the remover of the afflictions of the earth. *Ahara Malla*, the son of *Jaya Śinḥa*, then ruled the lady earth, whose tresses are the groves of long trees, whose throat and neck are garlanded with the stems of young areca palms, whose bosoms are the swelling mountains. The next king was that ruler's son *Somes'vara*, then his younger brother, king *Permmāṇaṣi*. The son of this king (followed), *Bhuloka Malla*, praised in all the world. His son, *Jagadeka Malla* next obtained the land, who left *Āḍava* without possessions, forced *Pallava*s to hold the sprout, *Lōṇa* to place his hands together on his forehead, increased the troubles of *Kaliṅga*, terrifying all with his fearful might. Then his younger brother, *Nārmaṇḍi Taila*, an abode of dignity, a lion in the destruction of the elephants the groups of his enemies, possessed of very great renown.

At that time was *Bhijala* king, who bore up the whole world with the strength of his might, whose sharp sword was as a serpent swallowing up the air of the breaths of his flaming enemies, making all wonder whence it came—from whom all the learned obtained great joy, of whom it might be said that the world was surrounded by the ears of his elephants.

The saying that heroes should possess the earth was then made good, for

\* *Kan* | *Parame* Hari nabhi kamalāśeṣe janyatā vineta Chaturdayana bhāvataraṇaṣṭapari gataṁ vāyavānāṁ Chūḥukya kulam ||



Manmatha seeing this immortal commander *Kes'ava's* superlatively beautiful form, divested himself of shape and in disgust remains disembodied; the lion beholding the power with which he subdued all, fled in anger to the depths of the forest; at the contemplation of his continually increasing greatness and splendour, the sun daily rises and falls in agitation. "*Karna* gave lauds that were waste (say they), *S'ibi* gave a ship but in anger, *Dauilchi* gave bones," but that people might not thus asperso him, *Kes'ava* used to give only gold pagodes (*honga/ang*). In war, by blows of the sword wielded by the powerful arm of the commander *Kes'ava*, all the hostile kings being exhausted, their wives full of affection gave up themselves to save their husbands' lives, and by this assembly of women was first brought into use the rule of sanctuary at snakes' holes.

As *Krishna* possessed two wives, *Lakshmi* the daughter of the sea, and *Satyabhama*,—and as *S'iva* had two wives, *Párvatí* and *Ganga*,—so the all praised *Lakshmi Devi* and, shining with fortune, *S'ri Devi* became wives to *Kes'ava* and obtained the praise of all the world.

His prime minister was famous, without a peer in the world, a prince of liberality, as the resplendent kalpa-vriksha in granting the desires of the learned, a pleasant moon to the lotus of his race, on whose lotus countenance the amorous bees of female eyes rested with delight, in every member a collection of perfect virtue, acquainted with all justice, a lion to the elephants his enemies, of the highest and keenest prowess. Speech without falsehood, liberality without hoping for return, conduct which never violated peace, kindness which never failed, such were the natural qualities of *Narasinga Náyaka*.

And among his great men were—*Tilkarasa*, chief of the counsellors, a *Brihaspati* in discerning what was right to be done, rich in an ever increasing fame, promoter of the fortunes of his dependents. *Pratibhata*, who never withdrew his hand from liberality (a play on the name). *Kannarasa*, whose unspotted fame was like the light of the moon and filled all the points of the compass with its brightness, celebrated in all the world. *Bechcharasa*, celebrated in all the world as pure in character, pure in descent, an abode of deeds of purity, master of the purest justice, filling all the points of the compass in succession with the pure splendour of his fame. *Chatti Raja* who shone in all the world as the good accountant among the royal chief accountants, performing all the duties of Brahmins, resting like a bee at the two lotus feet of Vishnu, of great ability in dealing with enemies and with the learned. *Udārasa*, a head jewel among the accountants, a *chintamani* to the assembly of the learned, a sun shining in the firmament of his race, of great renown in all the world, and virtuous in life. *Potaras*, who had studied and

understood many plays and poems, whose lotus hand was praised by the bees of the minds of the learned, a draught of intoxicating delight to the best spirits of his race, a head accountant. *Mahadeva Náyaka*, an accountant, a bee at the lotus feet of *Kedāres'vara*, ever repeating the praises of *Śiva*, whose life was like that of *Mann*. *Nāchi*, praised continually by strangers, having secured the light of *Lakshmi's* eyes. *Soma*, whose affection was towards good and able men among his subjects. *Govinda*, who held *Vishnu* continually in his unmoved breast. *Mārtāṇḍa*, the brightness of whose fame illumined the globe of the firmament of his race.

While associated with all these high officers and chief accountants of the royal presence, the *Pañḍanāyaka Keśava Deva*,—a *chintāmani* in granting the desires of all those who claimed his protection, a head jewel to his race—was in the royal city of *Balipura*, punishing the evil and rewarding the good in the *Banavase* Twelve Thousand :—one day, when seated in the centre of a great assembly, surrounded by all the ministers, royal attendants and people of the city,—one who knew the most auspicious moments, and was acquainted with all works of merit—

He was descended from the great *Marichi*, who sprung from the mind of the lotus-born (*Brahma*), and whose son was *Kas'yapa*, in whose line was born the general of the army *Revana*. His son was the lord *Somanātha*, whose son was the great lord *Chaiti Rāja*, a protector of judgment. His wife was *Mādhakka*, and his son *Rechana*, ever desirous of obtaining merit.

*Recharasa*, commenced a discourse upon piety, which (discourse) was an enemy to sin, a breaker open of the mind, a stage for the highest *Lakshmi* to dance upon, a great wave from the boundless ocean of heavenly joy. His speech was as follows—

"This country has existed through many ages, and is known in all the world for the chatras, pleasure gardens, temples, groves of spreading trees, and water sheds provided by the great commanders who formerly ruled in it. This city of *Balipura* is the secure abode of merit. The god *Keśava* being established here would be a work of the greatest merit. If well considered, merit beyond what all holocausts, sacrifices, incantations and appointed acts of devotion can procure will be obtained by the setting up here of the image of the god *Keśava*. Moreover, therein may be obtained the prosperity arising from a gift of land, and of the crops and vegetation grown thereon, and of its continually increasing produce."

"Therefore may you (be pleased to) establish here a town, named *Kes'ava-pura* in honour of your majesty, and in it a temple to the god *Vīra Kes'ava*—then will you obtain in the present world pure fame, in the next state of existence the fullness of merit, and in the end supreme felicity."

When he thus spoke, expressing the very thoughts of the jewel of commanders, that crowning ornament of rulers, bearing these words in remembrance obtained in the southern quarter of *Balipura* a piece of land fertile to produce, all manner of fruit, a very extensive region as level as a mirror, from *Satras'cara Pandita*, the scholar of the Five Lingas erected by the *Pāṇḍavas*, and from the *Hergaḍḍa Soyama*, and from the senshinova *Kannappa*, and all their connections, in presence of the *setti*, the *nagaras*, the five *māhas* and the three *paras*—pouring water—

And in that pleasant land, arranging and transforming to the utmost timber and stone, as if striving to add to all the variety of forms in which *Brahma* had created wood and stone, the great commander *Kes'ava*, shining with exceeding devotion, built for the god *Kes'ava* an abode filled with beauty and a joy to the sight. And on a large piece of land in front of that temple, this treasury of the benefits derived from charity, in the fullness of his heart's pleasure, built a town and named it *Vīrak'es'atapura*. Then the jewel of commanders, gave that town, filled with commodious houses, having cots in each chamber containing the softest beds, and for the sake of heaven donations of money attached, to the *Brahmans*, that it might bear fruit.

This done, that *Vīrak'es'atapura* was everywhere praised as the indigenous place of growth for *kālpa-vrikshas*, as like *svarga* a place for the continual cultivation of all the *vedas*, a mine of purity and virtue, a place in which to acquire the most exalted merit—and was as a newly made anklet for the goddess earth, adorned with the nine jewels.

Then for the superintendence of the vittis in that town—an investigation *Ek'kalārassa* had acquired a great name in the world as a treasury of heroism, a treasury of valour, an overflowing treasury of pure renown for judgment, a treasury of liberality. This mine of all good qualities, a moon in raising the fortunes of the *Ganga* race,\* *Ek'kalārassa*,—his chief minister *Kāmaya*, and his minister for peace and war *Mahādeva*,—gaining the consent of all the chief authorities of the *Jid'jūḍiga Nāḍ*, having received from their hands, with pouring of water and all ceremony, the village of *Bēḍanpi* together with all the (taxes) *maynaya*, *āya*, *dāya*, and *kīrukula* †

\* See note p. 165.

† See note p. 77.



In the presence of the Pattapa Sâvi of the royal city Baligura, *Kirtti Seppi* and *Mîhi Seppi* and all the other *Nagaras* of *Dharma Sîpa Dêva*, *âchâri* of the five *mâhas*, *Mâhîga Mâhukâ'sara Paṅḍita Dêva*, *âchâri* of the *Hîriya māha* *Sri Jagadeka Mâhâ'sara*; *Sarves'sara Paṅḍita Dêva*, *âchâri* of the Five *Lîngas*; *Jânuva S'akti Pandita*, *âchâri* of *Triparâtaka* of *Herggaṇḍa Seyinacasa*, of that place; *Vânuva S'akti Paṅḍita*, *âchâri* of the *Koṣṭi māha* of *Herggaṇḍa Vannacacasa* of that place; and of the seven *Brahmapuris*—with the assent of the male *pradhâna Kasapaya Nâpaka*, a promoter of all works of merit—the male *pradhâna Kesimayya*, *Herggaṇḍa Danjanâyaka* of the *Banavâsi Nâd*,\* accompanied by his accountants—in the *Saka* year 1080, the year *Valudhâya*, the month *Pushya*, the day of full moon, Monday, the day of the sun's entering the northern sign, at the *vyatipâta*, during an eclipse of the moon—for the worship of the god *Vîra Kâsava* of the auspicious *Kesavapura*, for the repetition of the service, for the daily oblation and offering of food, for maintaining the perpetual lamp, for a splendid car procession and assembly or fair in the month *Chaitra*, and for any other fresh ceremonies,—gave in the manner approved by all—

To those of the *Brahmapuri* of *Kesavapura*, accomplished in all the holy actions—*yama*, *niyama*, *svâdhyâya*, *dhyâna*, *dâraṇa*, *mauna*, *anushâna*, *japa*, *samâdhi*, † diligent in maintaining the perpetual sacred fire, and in serving Brahmins, gurus and gods; versed in the six *tarkas*, the *mîmâmsa* and other sciences; faithful in performing the six religious acts—*pâjâna*, *yôjana*, *adhyâyana*, *adhyâpâna*, *dâna* and *pratigraha*—having performed the *agnihôtâna* and the seven other kinds of sacrifice; familiar with many *purâṇas*, and the *itihâsa* connected with them, commentaries, poems, plays and many modes of skill; praised by learned poets in many *laṅgânas*, an authoritative debater, the enchantment of whose knowledge attracted to him the hearts of all the learned, whose speech was as if engraved on stone, whose fame shone like the rays of the sun, whose body was purified by the *avalbhita* (a purifying ablution at the termination of a sacrifice) and the settled abode of all happiness,—namely to the god *Jagadeka Mâhâ'sara* two shares (*vritti*)—to the god of the Five *Lîngas* two shares—to the god *Kedâra* two shares—to the Brahmins 38 shares—for the *pâjâri* one share—for the garland-seller one share—altogether 46 shares, in the village of *Belvâgi*.

\* *Samasta dharmavâddhâritam vâdd prâdhânam Kasapayya Nâpakas anukûlatapojam mahâ prâdhâna Banavâsi tûda herggagâ dâdanâṅgukam Kesimayyam.*

† See note p. 15.

And *Taṣṭaka Devarasa*, possessed of all titles, mahā manjales'vara, a moon in raising the fortunes of the Ganga race, \* a promoter of all meritorious acts—his sister's husband *Yerāharasa*, and *Hadavala Gangana*—rising up, in order to renew the gift of their father (heppam) *Takkalarasa*, released that village from (the imposts) *manneya*, *ōya*, *dāya*, *kānike*, *kirukida*,† and pouring water at the feet of the god Kes'ava, gave them up as a gift with enjoyment for three generations. And the great minister, *Kesinaya Danjanāyaka*, washing the feet of his priest (*tanmāradhyarappa*) the royal guru *Vāma S'akti Deva*, accomplished in all the holy notions—*yama*, *niyama*, *svādhāya*, *dhyāna*, *dhāraṇa*, *maṇa*, *anusāhāna*, *japa*, *saṁādhi*‡—a lover of the learned, patron of the assemblies of skilful poets, spending his time in gifts of food, gifts of gold, gifts of virgins, gifts of cows, gifts of lands, gifts of encouragement, gifts of medicines, and other gifts; holding the unequalled vedas as a jewel, distinguished for his investigation of the sciences and idol rituals, born in the line of the rishi *Gautama*, a servant at the lotus feet of the god *Dakṣiṇa Kēdāres'vara* of *Baliyura*—and pouring water, gave to him the control (*dravyaheguman*) of that place as a *Brahmapuri*.

Besides which, *Heggaḍe Sārimarasa* gave for the *dya* from the *umbali* (or rent free) land of *Belvaṇi* a paddy field of one matta, according to the *mara-guṇṇi* pole, and to the god *Kes'ava* a paddy field of one matta. After deducting for the *gauṇike* the *Guru Deva* and the *Heggaḍe* will divide what remains among the mahājāts (or Brahmins).

In this, each share of land (*vṛtti*) belongs to the occupant of the house to which it is attached, but the shares of houses unoccupied belong to the god. Among these *vṛttis*, the *bhaṭṭa-vṛtti* one, the *khaṇḍika-vṛtti* one, the *agniś-tōyi-vṛtti* one, and the *pūjāri* and *mēligara vṛttis*—altogether five *vṛttis* will be granted and enjoyed. The boundaries of that town:—on the east the row of resting stones (for loads) near the *basadi* (Jain temple) of *Hemmadji*; on the south, the northern limit of the cultivated land belonging to *Bhagavati*; on the west, the land belonging to the Five *Lingas*; on the north, the land of the *Hemmadji basadi*—

(Furthermore) as a *tala vṛtti* for that god, obtaining it from Little *Baligāṁve*, the village of the god *Kēdāra*, with worship of the feet of that god, he presented for the daily service, for a splendid car procession in *Chaitra*, for the daily offering of food to the god, and for feeding daily five Brahmins from other parts, one matta of paddy land according to the *kacchavi* pole under

\* *Ganga vamsa vāṇikā vāṇikāna sukṣma amma*.

† See note p. 77.

‡ See note p. 16.

the Narapati Sâgara,—and for maintaining the perpetual lamp, one oil-mill in the city besides, to that god,

(Here follows another grant, made 21 years later.)

May it be well.—In the 3rd year of the Karachûrya emperor, *Nimphaka Malla Sankana Deva*, the year *Vikâri*, the month *Chaitra*, the day of full moon, Monday, the time of the equinox, at the *vjati pâta*, during an eclipse of the moon—the mahâ pradhâna senâdhipati, the Danavase Nâ) *Hargga*,<sup>\*</sup> *Dandandiyaka Kes'i Rôja*, who if considered was a treasury of fortune and wealth, as Yama's weapon of punishment in taking the lives of hostile kings, a casket for the jewels of good qualities, a sun to the lotus garden of poets and men of learning. The growing fame of the commander *Kâs'ava* shines beyond the elephants at the points of the compass, and laughs at Indra's royal elephant.

This *Kes'i Rôja Dandandiyaka*—for the worship of the god *Kes'ava* which he had set up, repetition of the service, for the daily oblation, for maintaining the perpetual lamp, for the procession in *Chaitra* and the games and fair, for any fresh ceremonies, for a throne for the god, and for feeding twenty Brahmins from other parts, and for repairs of the temple—directed that the land left to the god *Somanâtha* in *Banjanika* in the *Nâgara Khandâ Seventy*, should be attached to both and used in common.

And in the presence of *Sampakarasa*, mahâ manâjales'vara, lord of the *Gupta* race—of *Jayadivarasa*, worshipper of the feet of *Gargesa'vara*, skilled in the management of armies, and his minister *Vâsudeva Nâdyaka*, of the mahâ manâjales'vara, sun to the lotus of the *Kadamba* race, having the favour of *Jayanti Madhukes'vara*, having the title *Nigalanka Malla* and many others, *Toppadevarasa*, and his minister *Tikkaya*,—and surrounded by his retinue, his great tributary *Sanka Gauḍa*, and the chiefs of the *Nâgara Khandâ Seventy*, at the feet of the god *Kes'ava*, receiving from their hands the *manneḡa*, *âḡa*, *dâḡa*, *kirukula*, *kânika*,<sup>\*</sup>—pouring water, presented them to the god *Kes'ava* and the god *Somanâtha*—

(Some illegible.)

Whoso maintains this gift will secure the merit of presenting a thousand tawny cows in the holy bathing places of *Vârânâsi*, *Kurukshêtra*, and . . . and of presenting a *kalaga* adorned with gems to Brahmins learned in the four *vedas*. Whoso protects this gift as long as sun, moon, stars and sky endure, obtains the merit of presenting a thousand tawny cows to Brahmins at *Vârânâsi*,

\* See note p. 154.



Gaya, and Kurukshetra. Whoso alienates a gift made by himself or by another will be born a worm in ordure for sixty thousand years.

(Not illegible.)

## 75. Śīla Śāsana at Balagami, date A. D. 1202.

Size ft. 5 6" x ft. 2.—Hale Kanakya Characters.

Seven.	Four.	Image with Priest.	Room.	Hand.
Cow with long tail.				

Adored by Śambhu, beautiful with the chamara-like crescent moon kissing his lofty crest, the original foundation-pillar of the city of the three worlds.

May it be well.—In the 114th year of the Yādava emperor, possessed of all titles, *Vira Rāhija Deva*—the year Dandubhi, the month Chaitra, the 13th day of the moon's increase, Monday,—*Bendi Seṭṭi* of *Hāri Hemmagunda* near the royal city of *Dalligāṃve*, gave on the south of the river-ford a paddy field of 10 karmas, for the daily oblation to the god *Pratames'vara* (४), and for repairs of the temple, washing the feet of *Bheranṇes'vara*, priest of the five maṭhas, and of *Māṭiga Maṭhukes'vara*, priest of the old maṭha, and pouring water.

Whoso maintains this gift will derive the merit of presenting a thousand tawny cows, and of presenting a thousand Brahmans in Vārāṇasī with kolagas adorned with jewels. Whoso usurps this gift will incur the guilt of slaying a thousand Brahmans and a thousand tawny cows in Vārāṇasī. This gift let all kings and Brahmans carry into effect.

## 76. Virakal at Balagami, date unknown.

Size ft. 2 4" x ft. 1.—Hale Kanakya Characters.

Image with Priest.	The hero in the presence.
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(The inscription on this stone is entirely illegible.)

The hero borne to heaven by celestial nymphs waving añjanas.

The hero with shield and broken sword.	Heroism riding over bodies. Hand.
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77. *Sīla Sasana at Balagami, date A. D. 1077.**Size ft. 5 x ft. 1 6',—Faint Kannaḍa Characters.*

Linger with Primes.

Sundil.

Adored be Saṃbhū, beauteous with the chamara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

The great Chālukya emperor *Taīlopa*, peerless in might; *Satyāsraya*, an abode of dazzling splendour; *Vīkramāditya*, a combination of the most exalted bravery; *Jaya Singha*, a treasury of ambition to excel; *Trailokya Malla*, a collection of all the fortunes in the world,—these being famous brought renown to the Chālukya kingdom.

*(Some illegible.)*

May it be well.—While the victorious kingdom of *Tribhuvana Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyāsraya* land, ornament of the *Chālukyas*\*—was continually increasing in prosperity, to endure as long as sun, moon, and stars—and he was ruling in peace and wisdom† in his residence of *Taḡiri*.

The dweller at his lotus feet; May it be well.—Entitled to the five great drums, chief of great tributaries, subduer of fierce kings, a moon to the group of lotuses his brothers, patron of the assemblies of good men, a jewel in the cluster of good qualities, in liberality like king Nala, chief ruler in all the earth, like Adisesha upholding the world, like Brahma in skill, a lion in bravery, a jewel-mirror to the good, a protector of those who depend upon him, a punisher of the evil, a lusty elephant to the groups of creeping lotuses his enemies, of a mild countenance, fame his banner, great in ambition to excel, a bee at the lotus feet of the illustrious *Tribhuvana Malla Deva*, invested with titles and degrees of all kinds, the mahā saṃdhipati, mahā pradhāna Daḡanāyaka *Barmma Devarasa*;

In the 2nd year of Chālukya Vikrama, the year Pingala, the month Māgha, the day of full moon, Monday, at the auspicious moment of the moon's eclipse—for the ablution and daily offering to the god *Mallikārjuna* which Pūjārī Linganna of the royal city of *Baḷligāṃbe* had set up—and for digging a tank and for a chaṭra—gave, with pouring of water and every ceremony, one village *Hāravāra*, situated in the Jijḡḷiga Seventy.

\* See note p. 14.

† See note p. 2.

This gift is a gift from all the heads of the garland-sellers, they in particular will maintain and carry into effect the gift.

Whoso maintains this gift will derive the merit of presenting a thousand tawny cows in Prayāga, Vārāṇsī, Agritīrtha, or Kurukshētra, and of presenting kalugas made of gold and silver to a thousand Brahmans versed in the four vedas, washing their feet. Whoso usurps this gift incurs the guilt of slaying a thousand tawny cows, and a thousand Brahmans versed in the four vedas, in the holy bathing places of Ganga, Gaya, Vārāṇsī, and Kurukshētra. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. The bridge of merit deserves your support, O Kings of the earth. Thus from age to age cries Rāmachandra to the kings who come after him.

*Mayappa*, washing the feet of Pavitra Rāja Panjita, and pouring water, set up this śāmana.

## 78. Śīla Śāsana at Balagami, date A. D. 1071.

*Size ft. 4 9" × ft. 2.—Hale Kanada Characters.*

*Linga with Priest.*

Adored be Śambhu, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—While the victorious kingdom of *Bhuvanaka Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'raya kula*, ornament of the *Chāluḅyas* \*—was continually increasing in prosperity, to endure as long as sun, moon, and stars—

Living at his lotus feet in his residence of *Banḍapura*, entitled to the five great drums, chief of great tributaries, subduer of the fiercest opponents, lord of all the treasures in that place†, like the son of Yugaṇḍha in carrying out his master's orders, a refuge to the wise, clothed with judgment and wisdom, possessed of all learning, great in prowess, able in war, a bee at the lotus feet of Bhuvanaka Malla Deva, a combination of all good qualities, was the great minister, senior councillor for peace and war, Mane Verggaḍe Danḍanīyaka *Udayāditya*.

Completely defeating the Mālava king who had raised his enmity, and all those who had secretly conspired against the throne and against the guru, and

\* See note p. 14.

† A' śthana mata nīyakaṁ.



seizing their property and women laden with jewels he handed them over to his emperor—thus by his judgment and his mighty prowess he was renowned as the subjecter of the three worlds—this *Udayāditya* *Danḍadhīra*. His mind unstained by fear, his speech quite free from pride, his body full of radiance, a treasury of all wealth, his conduct without any admixture of evil—thus reputed, what a fame was his, this chief jewel of commanders, *Udayāditya*.

Who placed themselves under his protection had nothing to fear from men, who accepted his support had nothing to fear from poverty, who turned to attack him in war surrendered their lives—if considered, how great was he in might and fame, the commander *Udayāditya*. He subdued Male secure of victory, like Vishnu himself in the attributes of might, an ornament to the face of those who answer wisely, *Udaya Danḍadhīra*.

At the request of *Udayāditya* the mighty hero, thus entitled to all honors and praise—the king *Bhuvanaka Malla Deva* and all his ministers, in the Śaka year 993, the year *Virōdhakrit*, the month *Pa-hya*, the 1st day of the moon's increase, Monday, at the auspicious moment of the sun's entering the northern signs,—for the bathing and daily offering to the god *Malikāmoda'svara* of the royal city of *Balligāma*, for repairs of the temple, for any fresh ceremonies, for the food of the ascetics who resort to it—gave, washing the feet of the owner of the place \* *Somesvara Paṇḍita*, the disciple of *Chandra Bhūshana Paṇḍita*, accomplished in all the holy acts, *yama*, *niyama*, *śaṅkhyā*, *dhyāna*, *dharma*, *maṇa*, *anushṭhāna*, *japa*, *samādhi*—and pouring water—one village, *Hange*, in the *Nāgari* *Khaṇḍa* Seventy; and of the paddy land of the royal city of *Balligāma*, 4 *maṭṭas*—free of every burden.

Whoso maintains this gift derives the merit of presenting 12,000 double-faced cows in the holy bathing places of *Vārāṇasī*, *Kurukshetra*, *Prayāga*. Whoso usurps this gift incurs the guilt of slaying 12,000 cows and Brahmins learned in the four *vēdas* in the holy bathing places of *Vārāṇasī*, *Kurukshetra*, *Prayāga*, and of the five great sins. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. The earth has had *Sagara* and many other kings; according to their (gifts of) land so was their reward. The bridge of merit deserves your support O kings of the earth. Thus from age to age cries *Rāmachandra* to the kings who come after him. Poison is no poison. The property of the gods that is the real poison. For poison kills one man, but a gift to the gods (if usurped) kills a man with his son and descendants.

\* *Alliṅga sthāna patti*.

† See note p. 16.

79. Virakal at Balagami, date A. D. 1079.

Size ft. 5 3" x ft. 3 4".—Hale Kannada Character.

The Area  
in the foreground

Letter with Friend

Handl.

May it be well,—While the victorious kingdom of *Trilohana Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyāyaya Kula*, ornament of the *Chalukya*—was continually increasing in prosperity, to endure as long as sun moon and stars—

When the dweller at his lotus feet—May it be well—in the 4th year of  
Chakya Vikrama, the year Siddhārti, the month Śrāvana, the 5th—by order  
of the Pīṭha.

The hero being borne to heaven by celestial nymphs, some waving chamomoe.

Dandandiyaka Anantapālayya, the Dandandiyaka Govindarasa was ruling the Banarase Twelve Thousand.—

By the Dandaśyaka Gōvindarasa's order, the corn (*turn*) of Balligiva being seized, the watchman *Kaniya Rava Nāyaka*

The horse armed with sword and shield milled another similarly armed, and driving off a herd of cattle. The horseman in terror turning to escape.

killing several Malaharu, and returning the cows, attained to the world of gods. Who wins in war gains spoil; who falls enjoys the celestial nymphs. What fear then of death in war?

80. S'ila S'asana at Balagami, date about A. D. 1020.

Size ft. 7 3' x ft. 2 3'.—Holt: Same as Characters.

FOOT.

Large with Forest.  
The whole is a temple.

Low stock-  
ing rate.

(The most important part of this s'dsana is quite flexible.)

Adored be *Sambhu*, beauteous with the chakras-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.  
*Om. Praise—Praise to Śiva and Gaṇapati.*

While the auspicious *Jagadeka Nalla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs,

\* See note p. 14.

glory of the *Satyás'raya kula*, ornament of the *Chalukyas*\*, the perfume of the jasmine, a lion to the elephants his rival kings, male of males, a golden ornament of the male sex, a world destroying fire to the fiercest kings, a kalpa-vriksha to the learned, . . . . . was ruling in peace and wisdom† in his residence of . . . . . *Uda-kere* . . . . .

(Much illegible).

. . . . . the time of the sun's entering the northern sign—  
 . . . . . accomplished in all the holy exercises, *yama*, *niyama*, *svādhyāya*,  
*dhāraṇa*, *medita*, *anusthāna*, *japa*, *samādhi* † . . . . .  
 for incense and daily service of the god, and for food and clothing to the rishis resorting there  
 under the Bende took 12 mattas according to the kachavi pole—  
 2 mattas . . . . .

Whoso maintains this gift will secure the merit of presenting a thousand tawny cows to Brahmins at the holy bathing places of Vārāṇsī, Kurukshetra and Prayāga—and of presenting a kolāga decked with the five precious stones to Brahmins learned in the vēdas.

Whoso usurps this gift will incur the guilt of killing a thousand tawny cows and a thousand Brahmins at the holy bathing places of Vārāṇsī, Kurukshetra, and Prayāga. Whoso by violence seizes the land presented either by himself or by another will certainly be born a worm in ordure for sixty thousand years. The earth has had Sagara and many other kings; according to their (gifts of) land so was their reward. The bridge of merit deserves your support O kings of the earth. Thus from age to age cries Rāmachandra to the kings who come after him. Poison is no poison. The property of the gods that is the real poison. For poison kills one man, but a gift to the gods (if usurped) kills a man with his son and descendants.

Let none revoke this public gift. Who does so will be cursed in the world to come, incur the guilt of killing Brahmins and cows in Vārāṇsī and go to the hell Ajaraja.

(Some illegible.)

\* See note p. 14.

† See note p. 2.

‡ See note p. 15.



## 81. Virakal at Balagami, date A. D. 1286.

Size ft. 8 8" x ft. 2 9".—*Half Kannada Characters.**(The greater part of the inscription illegible.)*

	Man.	Woman.
Crocodile?		Crocodile?

son of Velambika  
in the year Pingala, the month Sravana, the 5th day  
of the moon's increase

The hero and his wife in the procession. an attendant.	Linga with 2 Priests on each side in a temple.	Wandi stained by an attendant.
--	--	-----------------------------------

In the 16th year from the beginning of the reign of the mighty emperor  
*Ramachandra*, king of kings, a Vishnu among other monarchs, of great pro-  
wess—the year Vyaya

The hero and his wife ascending to heaven in a car, attended by celestial  
nymphs with chavayana, and celestial musicians playing on drums. A male  
attendant holding on by the flag-staff at the top of the car, a female attend-  
ant seated below the heroine.

*Nagesvara* and his life's lamp (*prāyaś'ali*) *Bommai*,  
who through devotion to her husband went out with him to the battle,  
in the fight they obtained heaven

The hero, with insignia of rank, and armed with sword and shield, fighting  
against men similarly armed. His wife in a graceful attitude eagerly watching  
the fight, guarded by a spearman. On the left a horseman galloping on to the  
field. On the right a single combat between two men armed with javelins,  
one bearing on his shield the device of a lion, and the other that of a bear.

Six female figures around a fire (P) gazing at the hero with uplifted hands  
as in adoration.

## 82. Virakal at Balagami, date A. D. 1284.

Size ft. 5 9' x ft. 2 1'.—Hafe Kannada Characters.

May it be well.—From the beginning of the victorious reign of the Yadda emperor *Vira Rdmachandra*,

The hero  
in the presence.

Linga  
with a Priest on each side.

Nandi.

the 14th year, the year Tārana, the month Chaitra, the 3rd day of the moon's increase, Sunday.—May it be well—Bhayana Narasaya of the Vira Bananji's dharma, leading the army of Balligave

Celestial musk-dans.

against Siddhiyara Kuppaya, and surrounding him, *Viramaya Deva*, destroying soldier upon soldier, cutting them down, hacking them in two, raging about and striking off many heads, went to heaven.

The hero ascending to heaven in a car, celestial nymphs with chamara holding on by rings.

The hero, with insignia of rank, wrestling hand to hand with a man holding a spear. Attendants on each side, one on horseback.

## 83. Virakal at Balagami, date about A. D. 1160.

Size ft. 4 6' x ft. 2.—Hafe Kannada Characters.

Sun.

Linga with Priest.

Moon.

Nandi.

The hero  
in the presence.

May it be well.—While the powerful emperor *Bijjana Devarasa* was ruling in peace and wisdom\*—

When by order of Padmarasa Danṇavāyaka of the Bacavase Nāḍ, —the cart (*bandi*) of Vāma Sakti Deva, worshipper of the feet of (the god) Dakshina Kodāra Deva, having been seized, *Bāchaya Nāyaka*, the watchman of Koravalli, fighting, went to heaven; on which his son-in-law

The hero ascending to heaven with a triumphal sword-dance, attended by celestial nymphs with chamara.

*Bāchayaka*, setting up a stone, raised a lamentation for the hero.

The hero armed with javelin and shield contending with a great number similarly armed, one turning to load a sling. A man of rank behind on horseback, with armed attendants.

\* See note p. 2.

## 84. Sila Sasana at Balagami, date A. D. 1096.

Sil. pl. 6 4' x fl. 2 8'.—Hafe Kannuja Chavastara.

	Sun.		Moon.	
		Lings with Priest in a temple.		Cow suck- ling calf.
Hand.				

Adored by *S'ambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

While the victorious kingdom of *Tribhuvana Malla*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyás'raya kula*, ornament of the *Chalukyas* \*—was continually increasing in prosperity, to endure as long as sun, moon, and stars; and he was ruling in peace and wisdom†.—

Among the *Chalukyas* (the senior (*pūriyam*) was king *Taṭṭapa*; after him the promoter of valour, king *Trailokyā Malla*; then followed *Vikramāditya Deva*, a beloved monarch, superior to them in skill, in bravery, in great expeditions, in liberality, in his body of god-like brightness, and in fame.

Taking *Tribhuvana Malla* as his master was the chamopa *Kālidāsa*, a terror to the fiercest enemies, ruler of all the world, filled with fame, bearing *Siva* on his head, full of wrath towards his enemies. Confronting in battle the *Lāja* king, the *Magadha*, *Nepāla*, *Pāncchāla* and *Pāṇjya* kings, he took from them their fame, and when they brought an immense number of elephants, women and horses, and sought the help of that *Chālukya* emperor, this terror of his enemies, *Kālidāsa*, obtained the merit.

This lord's uncle (father's younger brother) was the commander *Sarva Deva*, acquainted with joys surpassing those of *Indra*, and always devoted to pleasure. Thus was that illustrious *Sarva Deva* a pleasure to the hearts of good men and his people; a mine of mercy, he acquired a fame as white as the swan, and his country was celebrated like him.

As the moon rises to enlighten the world plunged in the ocean of evil, so in the *Vatsa gotra*, sprung from the race of the lotus-born (*Brahma*), casting a radiance over the *Kamma kula*, was born an extraordinary hero, praised by all.

To this general *Chāruṇḍa* and his wife *Kelayakabbe*, who was like another *Lakshmi*, was born, giving them great joy, *Nāga Varma Dandādhipa*, praised by all. *Nāga Varma's* wife *Nāgiyakha* was a *Pārvatī*, *Siva's* queen, in affection for her husband, *Brahma's* *Bhārati* herself in eloquence, *Lakshmi* in good fortune—so said all the world.

\* See note, p. 14.

† See note p. 2.



As to Śiva and his consort Pārvati were born Ganga and Kumāra, so from the love of *Nāga Varuṇa*, the treasury of wisdom (*vidyā nidhiḥ*) and the fortunate *Nāgīyākha* were born the lord *Sareva Deva* and the commander *Chāruṇḍa*. May Lakṣmī, honored by them, give them all fortune as long as sun and moon endure. Like Rāma and Lakṣmaṇa may *Sareva Deva* and *Rāja* live in the world with great affection, and like a row of lamps cast the light of blessing on both sides (their ancestors of both lines). May the god who is lord of all, whose pair of feet are worshipped by all the celestials, whose crest is the crescent moon, the husband of Pārvati, whose locks are the skies, the remover of all sin, Śiva,—to *Sareva Deva* and the enlightened *Chāruṇḍa Rāja*, versed in all the learning of the Brahmins—grant increase of power and authority. May Śiva, the remover of sins, the law giver, the supreme spirit, the creator of all, the protector of all, shelter with affection *Sareva Deva* and *Rāja*.

The Mandara mountain is supported by Viṣṇu, the Amara river (Ganges) by the Mandara mountain, the ocean by the Amara river, the earth by the ocean. But is the Mandara mountain a fit comparison for him? In greatness it may be. Is the ocean? In capacity. Is the earth? In endurance. But in bravery and heroism this *Chāruṇḍa Rāja's* qualities surpass them all.

The younger (brother) of this illustrious Rāja was *Chūḍa*, in generosity a kalpa-vṛkṣa, lord of several lands, in greatness like the ocean, in firmness like the great (mountain) Mēru.

The earth flooded with polluting streams of blood was unable to move, Brahma hid himself, the ocean left its bounds and fled, through the astounding feats performed in war by the unequalled and surpassing *Sareva Deva*, who had overcome death from the flattery of strange women, not a man of two words (double speech), a protector of all who claimed his protection whether friends or foes.

His word was like mount Mēru, in tearing in pieces the bodies (of his opposers) he was like the enemy of lusty elephants (the lion), in granting the desires of his people a young kalpa-vṛkṣa, his wealth was composed of whatever the poor desire (he gave away everything in charity), to sin he was an increasing judgment-fire, in beauty peerless—how can I describe the greatness of this mighty *Sareva Deva*.

To this mine of humility and ornament of the learned, *Sareva Deva*, was *Sāntala Desi* wife, noted among women as the unequalled Lakṣmī for devotion to her husband.

To this jewel of affectionate wives *Sāntikabā* and the mine of generosity *Sareva Deva*, was born a son, the powerful and illustrious *Sovi Deva*. When

by the favor of *Somés'vara* of the city of *Pulikara*, *Somes'vara* was born, great and settled fortune came to the whole family of *Sarva Deva*. A moon to the ocean of the learned, an ocean of poetic conceptions, in eloquence a garden of flowers, to courtesans a *Manmatha* (*Cupid*), a terror in the field of battle, was that *Soma*.

How excellent then was *Sarva Deva*, the god of whose desire was *Siva*, his protector and master the *Chálukya* emperor, his father *Nága Varmma* revered by all the good, his mother the pure *Nágiyakkha*, his priest *Váma Deva Brati* the equal of the *Vámaca* incarnation, his brothers *Ráya* and *Chidda*, his son the great *Soti Deva*, all friends of good people.

The mighty *Sarva Deva*, a bee at the lotus feet of *Siva*, was a helper of the race of good gurus, able to remove the sins of all his line.

A descendant of the excellent *Kálmukha Chakravartti* muni of great wisdom, *Kás'mra Deva*; the chief disciple of *Tril'chana Mumindra* was *Vares'vara Deva*, with a body purified by penance, devoted to piety, a jewel of pandits, worshipper of the feet of *Siva* the god of gods. On the good advice of this *Vares'vara Muni*, a destroyer like *Yama* of all evil deeds, the lord *Sarva Deva*, with a pure mind, built a temple for the great and celebrated *Tripurántaka* in *Valligráme*, which was as a crown or a golden bowl for the god. The favorite of the goddess of fortune, *Sarva Deva*, erected a residence for *Sarvés'vara*, and crowned it with a golden dome, such that it seemed as if *Indra's* car had stopped in the royal city of *Bali*, as the most charming spot in all the earth. In this the choicest spot in the world, the celebrated *Valligráme*, as who should say this is *Méru*, this is *Kailása*, there dwells *Sarva Deva* who like *Brahma* set up a pillar from earth to sky—thus made he a temple with great joy, and decorated it with all manner of ornament for the god *Sarves'vara*.

May it be well—The *Dandadáyaka Sarva Devanasa* entitled to the five great drums, lord of many tributaries, a great and brave commander, granting the desires of the learned, a moon to the race of the *Brahmans*, a mount *Ráhana* to the jewels of good qualities, an ornament to the good, careful of his master's orders, pleasing the mind of his lord, destroyer of the pride of his enemies, walking according to the rules of morality, of unshaken courage, with these and all other titles—in the 21st year of *Chálukya Vikrama*, the year *Dhátu*, the month *Pushya*, the 5th day of the moon's increase, Sunday, the day of the sun's entering the northern sign, at the *vyatipáta*—for the pleasure and the daily offering of the god *Sarves'vara* which he had set up in the royal city of

*Baligrāma*, and for food and clothing to the rishis who resort thither—assembled with all his ministers, and having obtained the permission of the emperor—gave, washing the feet of *Vareśvara Deva Paññita*, accomplished in all the holy acts, *yama*, *niyama*, *śādhya*, *dhyāna*, *dhāraṇa*, *mauna*, *amśchāna*, *japa*, *saṃdhi*<sup>a</sup>—and pouring water, so as to be approved of all—as a gift to *Paramesvara*—in the vicinity of the place in the Balli plain, a paddy field of one matta, and in the Nāgari khaṇḍa Seventy, the village Hāravadēppa.

Whoso maintains this gift will secure the merit of presenting a thousand tawny cows to Brahmans at the holy bathing places of Vārāṇasī, Kurukṣetra, and Prayāga—and of presenting a kolaga decked with the five precious stones to Brahmans learned in the vedas, or of presenting a double headed (*i. e.* parturient) cow to a thousand Brahmans. Whoso usurps this gift will incur the guilt of killing a thousand tawny cows and a thousand Brahmans at the holy bathing places of Vārāṇasī, Kurukṣetra, and Prayāga. Whoso by violence seizes the land presented either by himself or by another will certainly be born a worm in ordure for sixty thousand years. The bridge of merit deserves your support O kings of the earth. Thus from age to age cries Rāmachandra to the kings who come after him.

(Some illegible).

## 85. Virakal at Balagami, date A. D. 1102.

Size ft. 5 10" x ft. 1 10".—*Raja Kannaḍa Characters.*

The hero  
worshipping.

God

Linga with Priest.

Moon.

Prise.—Adored be *S'ambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head: the original foundation-pillar of the city of the three worlds.

May it be well—*Perumadi Deva*, entitled to the five great drums, *maha manjaḍesvara*, chief of the great city of *Kōḍalapura*, having received a boon from the favour of the goddess *Padmāvatī*,

The hero, with a torch in each hand, according to heaven the triumphal dance, attended by celestial nymphs with chāmaras.

May it be well—In the 27th year of Chālukya Vikrama, the year Chitrabhānu, the month Phālguna, the 1st day of the moon's decrease, Monday—the army of *Bejara Viḥarasa* coming to plunder by invitation of

<sup>a</sup> See note p. 16.



the Raṭṭas, the king's soldiers without taking food chastised a thousand braves and took their lives—*Kelaya Nāyaka* turning back fatigued,

The hero, armed with sword and shield, killing a man  
on horseback. Figures prostrate on both sides,

*Bijaya Nāyaka*, the son-in-law of that *Nāyaka*, following him and pleasing him, begged for the post of danger, and fighting with five Bejar kings who had besieged Hāruvanahalli and Kedāra, beating and piercing them, obtained heaven.

Who wins in war gains spoil, who falls enjoys the celestial nymphs, and his fame is for ever established. What fear then of death in war?

### 36. Virakal at Balagami, date A. D. 1170.

*Six ft. 4 in × ft. 1 9*.—*Haṣe Kannanḥa Characters.*

The hero  
in the presence,

Moons

Lings with Priest,

Sun

Nagāl.

*Om*.—Praise to *Sīva*—May it be well—In the 5th year of the powerful *Kalacharya* emperor *Rāya Murāri Sovi*, the year *Khara*, the month *Srāvaṇa*, the last day of the moon's decrease, new moon day, Monday—while *Dāsi Seṭṭi* and *Vayaṭi Hoḷeya Nāyaka* the son of *Muddauve*, herdsmen of the royal guru *Vāma S'akti Dera*, were coming with a herd of cows in the *Sandaṇi* road of *Saligūru*, some powerful leaders of robbers fell upon them.

The hero borne to heaven by celestial nymphs waving chhamaras.

To describe the courage of him who fought with them and obtained heaven :—

The men who armed with bows fell upon him at a distance from the chief city, he cut in pieces and pierced with sharp arrows. Singling them out when greatly enraged they would not submit, having come from the slaughter of experienced warriors, he pulled them out and taking his sword struck down those robbers, and killing them in fight, dragged their bodies about, the hero *Hoḷeya*. The *apsara* nymphs enamoured of him and saying 'He is ours' came down from the sky, bathed his feet, took him up with great joy and bore him away, singing 'What a marvellous rare hero have we obtained'—while all the people on earth exclaimed 'āhā!' Fortune.

A spirited fight of men armed with bows and arrows.

### 87. Marked by the Photographer as missing.

## 88. Śīla Śāsana at Balagami, date A. D. 1114.

Size ft. 8 2' x ft. 4 1'.—Hajje Kannaḍa Characters.

Siva,	Vishnu,	Brahma,	Cow and dog with.
Nandi.	sank in a temple.		

**Om.** Praise to Śiva. Adored be Ś'ambhu, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Supreme is the boar form of the resplendent Vishnu, which dispersed the waters of the ocean and supports the peaceful world upon its right tusk.

*Govinda Rāja*, the head jewel of the Vaishnavas prays as follows—May be the splendid, the eternal, the husband of Lakshmi, shining with all worlds in his loins, praised of all the gods, reposing on the serpent, of endless incarnations,—protect us.

From the golden lotus in the lord of Lakshmi's shining navel, of which O wonder! his lotus face was like a reflection, sprung Brahma. From the mind of Brahma came forth before the creation nine (the nava Brahma) able to confer fortune, the brightness of whose bodies filled the points of the compass, abodes of pure qualities. From these sons of the mind of Brahma descended the shining jewels of the *Chalukya* race, the peerless monarchs who ruled the world.

After them (*avarim balikke*)—As the great boar in the beginning scattered the ocean and by his might raised up the world which was sunk in the waters, so delivering earth from the dominion of the enemies who had subdued it, he took the government of the world, the Śārva bhāumi *Tāḍa*. His lotus head he made an offering at the feet of Lakshmi, and by his might putting to shame the ocean as if to say, Is that the limit of the world? he extended the Chalukya kingdom to the very points of the compass and ruled over it. A nail to the heart of his enemies, a light to the greatness of his race, his fame was a celestial Ganges which like a mount Himālaya he supported, thus shone *Tāḍa*, bravery his nature.

An emanation (or brightness) of the goddess of victory, his dearest son, of heroic conduct, *Satyās'raya*, an abode of all the royal virtues, (*next*) ruled the sea-encircled world. His son *Vikrama*, of unequalled bravery, who as Indra himself made all other emperors bow to him, a combination of the bravery of all the regents of the points of the compass, then ruled the world. His younger brother next ruled the earth, who caused all to say, Why mention the tortoise

(as supporting the world)? Did the ten incarnations deliver the earth from trouble? But he did, *Nārmaṇi*, superior to them all, greatest of all the great in the battle field. His son *Jaya Simha*, then ruled the earth, by whose creeper-like sword all enemies were subdued, who larded over many countries reduced by his force of elephants. His son *Ahava Malla* next ruled the lady earth, whose swelling bosoms are the mountains, whose necklace round her throat are the stems of the lofty areca palms, whose soft waist are the young sprouts of plants. The elder brother of the world-renowned Ahava Malla, a chief of men, praised by all the world, *Bhuvanaika Malla* (next) ruled.

Then that king's younger brother *Vitramarka* ruled, unshaken by fear, the sea-surrounded peaceful earth, filled with the spoils of victory, a proud umbrella among the first of warriors.

While he was ruling this middle world—whoever through fear of his dreadful warfare did not oppose him, whoever threw themselves on his protection, whoever sought his favour, or whoever did not fall at his lotus feet and do him obeisance, the *Saurira*, *Abhira*, *Anbhira*, *Golla* kings, he knew how to look upon with kindness or with a terrible frown, the king *Vikramarka*. The *Chola* king he forced to go without clothing, the *Pallava* king to have his hands full of sprouts, the *Anbhira* king to go into caves, the *Singhala* king's heart of wicked designs to evaporate, the *Attilara* king to give up his garland, the *Gharjara* king to shrug his shoulders, (all plays upon the words)—thus did he treat them with his continually increasing power, *Vikramaditya Deva*. If he but stood up to make war, the hostile kings, though powerful to subdue others, knowing that destruction would befall themselves and their armies, asked themselves what use of lusty elephants, what of our great army, what of all our arrows, what of all these attendant people? His great uplifted sword, which none were able to stay, terrified all the kings with its *jatajata* noise, and forced the goddess of victory to attend on it ever. Just as tender boys seeing their reflection in water turn and run away in fear, so the hostile kings and their elephants ran away at the mere sight of the great *Chalukya* prince. As the *Ida* king ran away, the *Chola* king seized his ear and shook it, while the *Kajinga* king asked where his own lost kingdom was. What fear then did he produce, this causer of weeping to kings.

While with such a name he was ruling in peace and wisdom in his residence at *Kalyāṇa-pura*—

The dweller at his lotus feet—a kalpa-vriksha born in human form, offspring of all the merit of gifts to Brahmans in former existences, a fruit from which other merit producing trees might be propagated, a beautiful swan in the Mānasa

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lake of the hearts of learned poets, an ornament to all who were freed from sin, of great liberality, thus praised with great affection by all people was *Anantapāta*.

Full of the piety of faith in Śiva, praised by all people, an abode of fame, able to subdue and put to death a crore of Rāvanas if they would stand up against him, the home of victory, his might was so great what use of swords, there was no limit to his qualities of greatness. Seeing his warfare Adishāha delighted trembles, and assists him in collecting wealth for his lord (the emperor). As the sea so he (*Anantapāta*) causes the commanders who hinder his sacrifices (labors) to drink poison and presents Lakshmi (fortune) to him who rules him, thus the sea too befriends him.\*

Living at his lotus feet like a royal swan, looking on him as his patron god, among Brahmins the foremost, the best man in the world, compelling (by his brightness) the other inferior commanders to hide in the forest all the day-time, spontaneously a friend to the good, an abode of virtuous life, praised by all the people in the world, the youthfulness of Lakshmi which was at his command he made over to the learned, that *Govinda Rāja Dantādhipa*.

With a patience, majesty, famous learning, power of command and wisdom such as did not exist in all the line of the lotus-born, enlightening the world, like a sword in the hands of the Chalukya kings, was *Govinda Dantādhipa*. Although he wished to live (peacefully) according to his own inclinations, the other commanders all said with great fear, 'We know his mind that it is always engaged in thinking how with his great power to cut in pieces the armies and all the property of the fiercest among the tributary kings, and (destroy) their very seed; therefore we must not approach his person which dazzles like the sun.' Though in his mind cherishing mercy and not how to destroy his enemies, if he sent but a messenger to any part, their minds foreboding the destruction of their kingdoms, the other kings with hearts full of terror came at once in haste to see him. How great among the powerful was this *Govinda Dantādhipa*. As if burning the points of the compass, thus with blood-shot eyes did his groups of elephants, resembling those at the points of the compass, exert themselves in the destruction of his enemies, while his angry eyes with their ruddy flames, which were as a scarlet wafer on the forehead of the queen of the points of the compass, burnt up the enemies' country and reduced them to a state of primeval desolation—thus powerful was the peerless *Govinda Rāja*.

\* The allusion here is to the occurrences connected with the charming of the ocean.

Quickly washing away the stain of the ignorance of the other generals who commanded in the palace of the king *Vikramaditya*, he shone with the brightest purity, this *Gorinda Rāja* *Dantiddhiva*. Hostile kings from all quarters coming to prostrate themselves before him and receive his commands, he stripped the walls of the points of the compass of all their decorations this *Gorinda Rāja*. Where remained there an enemy's country that it might be said it is in death, or in calamity, or where there was a confluence of people? How great then in war was the king *Gorinda*.

His father was *Dāsi Rāja*, a great hero praised by all the world; his mother *Samala Devi*, a joy to her relations, true of speech, devoted to her husband; his god was Vishnu, the chief of the gods; thus purifying the *Parāśara* gotra, how great in the world was this king *Gorinda*.

May it be well.—While the mahā pradhāna, *Mane Vergegaḍe Dandanāyaka Gorindamayya*, entitled to the five great drums, chief of tributary kings, chief of the great generals, granting the desires of the worthy, like a heron at the lotus feet of the lord of Lakshmi, like *Kumraswātoi* in the front of war, pleased to horripilation with hearing the law, whose fame was as bright moonlight to the water-lilies the eyes of the queen the points of the compass, a terror in the field of battle, a right arm of victory to *Tribhuvana Malla*, a sun to the high mountain of the Brahman race, possessed of these and all other titles—was ruling the *Banarase* Twelve Thousand, the *Sāntalige* Thousand, two six hundreds, the *raṭṭa rāvuṭa* and *pannāya*,\* in the royal city of *Balipura*—Vishnu sported in the great waters in the mighty expanse of the milk sea, while unable for the tepid breeze to come forth from the lotus (the navel of Vishnu) above Brahma in its centre like its ovary. With affection did Vishnu gaze at the gentle smile of the resplendent Lakshmi, surrounded with shining large shells and branches of creeping coral, above which rose the spray like a rampart of the thorny *kétare* flowers.

This chief general, whose pure auspicious form was praised by all, of extensive fame, caused to be made two twelve-faced disks (images of the sun), full of radiance and dazling to behold. And he made a 'pure tank of water such that it was as if his sea had come there with Vishnu, or through love for the daughter whom Vishnu bore (Lakshmi), being called by her.

(Also) may it be well.—To 25 mahājāna (chief Brahmins), accomplished in the holy acts—*yama*, *nīyama*, *śaīdhyāya*, *dhyāna*, *dhāraṇa*, *marṇa*, *anusthāna*, *japa*, *samādhi*, †—purest of all the inhabitants in the world, distinguished

\* *Dandanāyaka panāyachchāyiraman Sāntalige āyiraman trāḍṇānāyaka rāṭṭa rāvuṭam panāyamanāyaka āyiraman īrḍḍu*. See note p. 79.

† See note p. 16.

by their excessive attachment to the worship of Vishnu, with hearts close to the throne of the feet of Vishnu, occupants of the sky in virtue of its being filled with the celestial Ganges of their fame, devoted to the performance of the Brahman penances, celebrated in the world for personal purity, causing Indra himself to tremble from their Indra-like greatness (through penance), as Brahma himself to the vedas, illuminators of the Brahman race, whose curse never failed, enlightening like a lamp the treasury of universal merit, of purest bodies—in the 39th year of Chālukya Vikrama, the year Jaya, the month Chaitra, full moon day, Sunday, the day of an eclipse, at the vyatipāta, the time of the equinox,—as a gift to Paramesvara, and writing a copper *śāsana*—gave, with washing of feet, pouring of water and every ceremony, free of all burden, with enjoyment for three generations—the Savati khaṇḍa plain of the *thala-eritti* of the royal city of Baligūra.

The boundaries of that tract—west, the weir of the Bengere tank and the Heggatta halla; north, the Arasakatte and Indragere; east, the boundary of Govindapura; south, Baligūra and the west of the Sarasvati garden.

(Some illegible.)

And near the Heggatta halla, for the daily oblation to the god, for the worship, the repetition of the service, a procession in Chaitra and for repairs of the temple, granted 8 maitas, 4 flower gardens, 4 oil mills, 4 shops, 4 betel and mango gardens, the carriers of loads (*hēru volkaṅge*) being freed from *heijunka*, *vaṭṭa rāvuṭa*, *carddhā dāna*, and *talara sunḍa*.\*

Whoso preserves this gift is as if he had made it himself: whoso destroys this gift incurs the guilt of slaying cows and Brahman. Poison is no poison. The property of the gods that is the real poison. For poison kills one man, but a gift to the gods (if usurped) kills a man with his son and descendants.

(Rest illegible.)

\* See note p. 70. *Carddhā dāna* would appear to mean gift on promotion or increase; *talara sunḍa*, local customs duties levied by the watchmen.



## 89. Sila Sāsana at Balagami, date A. D. 1195.

Size ft. 4 6' x ft. 2.—Hale Kannuḍa Cāru-tera.

Bam.  
Cow and  
ling east.

Linga with Prāṇa.

Moos.

Handi.

*Om.* Adored be *S'ambhu* beauteous with the *chāmara*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May the ocean of goodness, the jewel of deliverance from domestic troubles, the giver of treasures to Kubera, the adorned with all good qualities, the remover of sin, the husband of Gauri—grant the desires of his worshippers.

May it be well.—May that illustrious one, the remover of all fear, worshipped by the assemblies of gods and *rikahasas*, . . . . a jewel to the race of all kings, possessed of all titles . . . . an ocean of good qualities, the mighty king of the earth—be victorious as long as sun, moon, and stars endure.

The greatest of all is the line of the *Iādava* dynasty . . . .  
(A considerable portion of the *sāsana* in this place is almost entirely illegible—the name occurs of *Vīra Ballāḍa bhūpani*).

May it be well.—A lord of all the lands belonging to the *Kshatriyas* living in *Siddha-kṣetra*, an abode of the pleasure of *Sarasvatī*, a new moon to the lotuses his enemies, causing pleasure to the lotus hearts of those who serve *Siddhes'vara* adorned with the half moon, whose image is in the chief city that abides surrounded with pleasure gardens and the shelter of young creepers, skilled in making all kinds of gifts, holding a couch in his hand—many kings were the servants of his feet.

From the great sage *Vasishṭha* did his race originate. . . .

. . . . and  
*Kratana* a son was born, speaking pleasantly to all people,—a light to the race of the *Brahmans*, was that great commander. To that *Kratana* by favor was born *Kumbha*.

He in the *S'aka* year 1117\*, the year *Ananda*, the month *Mārgaśīra*, the day of new moon, first of the moon's increase, Monday, at the *vyatipāta*,—for the pleasure and every kind of service of the god *Siddhes'vara*, gave to the greatly renowned *Deva S'iva Paṇḍita* at that time there, washing his feet and pouring a libation—gave along with the *nidhi*, *nikṣhepa*, *jala*, *taru*,

\* *Saka vṛkṣa samvatsara* *Mārgaśīra śatābhāyā sahasroperī sapta das'ama*.

*pāshāna*\*—lands belonging to the city and lands belonging to Siddhāpura—gave with affection, the great rāja washing his feet so as to shew the yava (or lucky marks in the toes)—gave, pouring water in the manner approved by all.

The gift which he thus privately made, with the pouring of water from a kalas'a, became celebrated among all people and gained him the glory of a giver of lands. In war like Sili, good deeds were his distinction, conqueror of all his foes, to women a Manmatha, was that *Kumāra*. Adorned with all good qualities, an abode of growing good fortune, of pure extended fame, clothed with a pure body. With his terrible words the clouds were forced to come near and the pleasant streams flowed down from the mountains filled with lusty elephants. Skilled in all the science of weapons, possessed of a splendid army, he was surrounded in war by neighbouring kings and friends. Having made images of Soma and Uma he caused the place called *Agnē'svara*, adorned with groves and hills, with fruits ripening in their season, and with all holy actions, to be celebrated among all people.

The boundaries of *Prasiddhipura*, as determined by the Kshatriyas of that town, were—east, the cultivated land of the Brahma stream—west, a hedge of bamboos, namely the hedge of bamboos included between the jāli tree at the end and the mark of the creepers—south, the enclosure of the *Berandēs'vara* temple to the mark of the jāli tree of *Ballipura* and the boundary of the temple of the god *Avimuktēs'vara*—north, *Haggatta*—these four boundary pillars extend as far as Kira Bahgāva.

The boundaries of the field—east, the southern waste weir of *Hāvalgañje*—south, *Nādupolla*—west, the *Baduva* tank-land of *Obbaddi*—north, the southern arm of the paddy land of the god *Indraprastha Varāha*, adjoining the stream.

. . . a paddy land of one maṭṭa, and under the tank land of the god *Rames'vara* 4 flower gardens and paddy land of one maṭṭa.

Whoso preserves this gift will obtain merit. Whoso destroys it incurs the guilt of slaying a thousand Brahmans and a thousand cows. Whoso revokes by violence the land presented either by himself or by another will certainly be born a worm in ordure for sixty thousand years.

*Om.*—Praise to Siva.

\* See note p. 2.

## 90. Virakal at Balagami, date A. D. 1158.

Size ft. 2 11' x ft. 1 10'.—*Early Kannada Characters.*The hero  
in the presence.

Lings with Priest.

Sun and Moon.

Nandi.

Om. Praise to Siva—May it be well—The powerful *Kalachurya* emperor *Bijjala Deva*, possessed of all titles . . . in the year Bahubhūya, the month Kārtika—

The hero being borne to heaven by celestial  
nymphs waving chamara.

the last day of the moon's decrease, new moon day, Tuesday—*Sivayanapura Kalla Nāyaka* fighting with many in the *Koḷa* bellow, and beating them, joined the gods.

Who wins in war gains spoil, who falls enjoys the celestial nymphs. What fear then of death in war to him who loves the moment of close fight?

The hero, armed with bow and arrow, overcoming two  
others similarly armed, one of whom is falling at his  
feet. A row of nails on the left.

## 91. Virakal at Balagami, date about A. D. 1160.

Size ft. 2 8' x ft. 1 8'.—*Early Kannada Characters.*The hero  
in the presence.

Lams.

Lings with Priest.

Sun.

Nandi.

May it be well.—In the victorious kingdom of *Bijjana Deva*, the emperor powerful by his own might, Malla of the *S'aniyara Siddhagiri* durga, in war like Rāma, unequalled hero,—

The hero being borne to heaven by celestial  
nymphs waving chamara.

while *Banavase nāḍi* was under the government of *Kariya Kesimayya*, at that time . . . his servant *Nāganna*, doing him service,\* went to the world of gods.

The hero, armed with shield and sword, fighting  
two others armed with shields and javalins.

\* *Sēvaka Nāgannaḥ śrīputra nāḍi sūra loka praptavān.* The ambiguous term *śrīputra*, meaning both government and the duty of an *śūra* or servant, is skillfully used to enhance the importance of the person whose death is here commemorated.



## 92. Virakal (?) at Balagami, date A. D. 1046.

Size ft. 3 6' x ft. 1 11'.—*Has Kannada Characters.*

Two Naga or semi-serpent forms, male and female,  
the latter holding the former's sword.

The faces are very expressive and each is surrounded  
by nine serpent hoods, an unusual number. Each body  
terminates in three serpent colla.

May it be well.—While the Mahā Mañjales'vara, Chācra Bdyarasa was  
ruling in peace the Banavase Twelve Thousand,—in the year 968, the year  
Vyaya, the month Mārgas'ira, the 13th day of the moon's increase, Friday—  
Soma Dāsa, the son-in-law of the Setṭi of the royal city of Balligāmu, Nāga  
Devā, Nāgiyabe uniting . . . . .

## 93. Virakal at Balagami, date (?) about A. D. 1115.\*

Size ft. 3 9' x ft. 2'.—*Has Kannada Characters.*

Lanza with Priest.

Koma.

Nandi.

(The inscription in this part all knocked off).

The hero being borne to heaven by celestial  
nymphs waving śhanaras.

Who wins in war gains spoil, who falls enjoys the celestial nymphs.  
What fear then of death in fight to him who must at some moment give up  
all? When pressing into that square fort (*chavukada kōṭe*) . . . . .

The hero and horseback, putting to  
the sword some others with densely  
matted locks. One of them with blood  
flowing from a terrible wound across  
his body from shoulder to shoulder.

\* The lowest has relief closely resembles that of No. 95.

## 94. Virakal at Balagami, date A. D. 1183.

*Sim ft. 4 3' x ft. 1 11'.—Half Kannaḍa Characters.*

The hero in the presence.	Moon.	Linga with Priest.	Sun.	Wandi.
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May it be well.—The 8th year of the era of the powerful *Kalachurya* emperor, *Ahava Malla Deva*, great lord of the earth, an abode of all bravery, equal to *Nārāyaṇa*—the year *Sobhakrit*, the month *Bhādrapada*, the 13th day of the moon's decrease, Monday—the commander—

The hero being borne to heaven by celestial nymphs,  
all wearing tiaras, some bearing chameas.

having scared away elephants, crocodiles, and large bodies of monkeys that they should not fall on him, attacking a bear (*bhallika*), and spearing it, cut it in pieces.

What can I say of bravery like Rāma's!

The hero with the aid of dogs destroying some large animal (? a boar).  
Two men (or ? women) turning away paralysed with fear.

## 95. Virakal at Balagami, date A. D. 1180.

*Sim ft. 3 9' x ft. 2.—Half Kannaḍa Characters.*

The two heroes in the presence.	Linga with Priest.	Wandi.
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May it be well.—In the reign of the *Kalachurya* emperor, *Ahava Malla Deva*—the year *Sārvuri*, the month *Kārtika*, the 1st day of the moon's decrease, Sunday—when *Somana* of *Māgunḍi*—

The two heroes seated in a car, attended  
by celestial nymphs bearing chameas

besieged . . . the *Nāyaka* of *Hāla* holate and slew him, *Katama* the son of *Hiḷḷeya Nāyaka*, being behind, killed many and went to the world of gods. The chief of the country inviting the ryots of the city . . .

(Rest illegible.)

The two heroes under canopy, fighting with horsemen of rank. In the hand which bears his shield, the foremost hero holds by the hair a head of beautiful features, a striking contrast to his own, which are hideous, even in the celestial car.

## 96. Virakal at Balagami, Date A. D. 1115.

*Sin ft. 3 V. = ft. 2 T. Haje Kannaſa Characters.**The hero  
in the presence.**King with Priest.**Kachil.*

May it be well—While the favorite of the goddess of victory, the powerful  
emperor

in the 39th year of Chálukya Vikrama, the year Manmatha, the month Ribi-  
drapada, the 14th day of the moon's increase, Monday—

*The hero being borne to heaven by  
celestial nymphs bearing chariots.*

when Govindarasa making war upon the southern and  
burning Kallúru, stationed his army in the fort,  
the bold *Bopeya*, son-in-law of . . . *paya Niyaka*, killing many, went  
to the world of gods.

*The hero on horseback, with an attendant bearing  
his umbrella, putting to the sword a number of  
officers whose bodies exhibit terrible wounds.*

## 97. Virakal at Balagami, Date A. D. 1199.

*Sin ft. 3 V. = ft. 1 V.—Haje Kannaſa Characters.**The hero  
in the presence.**Ran.**King with Priest.**Man.**Randi.*

The following day the king's army was destroyed\*

*The hero being borne to heaven by  
celestial nymphs bearing chariots.*

May it be well—In the 5th year of the powerful Yádava emperor, *Vera*  
*Balúſa Deva*, the year Randri, the month . . . the last day of the  
moon's decrease, Monday . . . *Sirina* the son of *Bommaye*,  
killing many went to the world of gods.

*The hero on foot, armed with sword and shield,  
encountering a horseman armed with a spear  
and riding over prostrate forms.*


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\* This sentence has the appearance of being a more recent addition.



## 98 Sila S'asana at Balagami, date about A. D. 680.

Size ft. 3 6' x ft. 1 10'—Pārooda Hole Kannada Characters.

As Elephant.

May it be well—While *Vinayāḷitya*, the refuge of kings, favorite of earth and fortune, great king of kings, supreme ruler, great monarch, was ruling the earth—\*

*Pogilli Saindraḷa*, a subduer of great kings, ruling in *Jiduguru*, presented for the decoration of (the god) *Periyadīa* (?), with pouring of water and every ceremony, having informed his rāja, the property of those who die without heirs †—the various authorities giving their consent (namely), the priest of *Valligāma Kedāra*, the priest of the *Auraliya* temple, the priest of the *Vedavalli* temple, *Ravichandra* the chief of *Alaruvalli*, *Sokka gāmunḍa*, *Yadeya gāmunḍa*, the great gāmunḍa and gāvaiḷis of *Moleya*, the gāniga of *Andagi*.

Whoso covets this gift incurs the guilt of the five great sins and of killing a thousand cows,

Whoso shall piously maintain it will rise with all his line . . .

Whoso preserves this gift shall enjoy the supreme delight . . .

## 99. Sila S'asana at Taldagundi, date A. D. 997.

Size ft. 4 6' x ft. 2 1'.—Hole Kannada Characters.

King with Priest.

Box.

Nandi.

May it be well—While the victorious kingdom of the illustrious *Aḷaṇa Malla*, protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyas'raya kula*, ornament of the *Chalukyas*;—was continually increasing in prosperity.

The dweller at his lotus feet—May it be well—*Bhūmarasa*, entitled to the five great drums, a close attendant on *Taḷapa*, possessed of many elephants and forces, a cage of adamant to those who claimed his protection, was ruling the [*Banavase*] Twelve thousand, the *Sāntalige* Thousand, the [eighteen] agraḥāras . . .

\* *Suvati v'ri Vinayāḷitya rāḷa'raya, v'ri p'ṛithivī vallobhā, mahārājadhīrāja, paramar'sava, śāṇḍara, p'ṛithivī rājyaṇa kapa.* Cf. T. S. 3 and 5.—This part is clear, but owing to the misnomers of the photograph some of the rest is more or less uncertain.

† *Aputraḷa paraka.*

‡ See note p. 14.



## 101. Virakal at Taldagundi, date? A. D. 1189.

Size ft. 7 6" x ft. 2 6".—*Haile Kannaṅja Characters.*

Dvarapalaka \*

A Jain.  
Tirthankara. †

Dvarapalaka.

May it be well—While the favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs. *Billuka Rāja* was ruling the Rājavase Nāḍ in peace and wisdom— in the year of the Śaka king, the year Śa .

Figured very indistinct. Probably the hero being borne to heaven by celestial nymphs.

(The inscription in this part quite illegible.)

The hero in front of a large herd of cattle, and with a drawn sword, encountering a number of robbers.

## 102. Śīla Śaśana at Taldagundi, date A. D. 1157.

Size ft. 7 3" x ft. 3 3".—*Haile Kannaṅja Characters.*Cow rush-  
ing call.

Sword.

Sun.

Linga with Priest.

Moon.

The donor.

*Om.* Praise to him who with affection wears the crest of the moon, the giver of wealth, praise to *Śaṅkhu* who holds in a perpetual embrace the joyful *Uma*. May the chiefs of all the gods, by their power lords of the three worlds, *Brahma*, *Is'āna* and *Jandardana*, grant our desires. May *Śiva*'s wife, the womb of the earth, and *Śiva* in whose loins the creation rests—*Pārvatī* the mother of the world, and *Śiva* its lord and father—protect us.

*Śiva* is first, *Śiva* middle, and *Śiva* without a second, the end—being the universal protector he is sovereign of mind and life, and the divine soul in all things. The auspicious god of *Kailāsa*, first of the deities, lord of the sound *Om*, embracing earth, moon, sun, Yama, wind, sky, fire, water, and *Brahma*, without birth, husband of *Pārvatī*, having the world as his ear, the fountain of mercy, known by the twanging sound of his bow, king of the gods, the master of *Dakṣiṇa*—into this *Śīla* my mind enters.

\* This is a female figure, and stands a step lower than the other.

† There appears to have been some inscription at the base of this figure, which is too much defaced to be made out.

‡ See note p. 2.



This mother (Pūrvati), the genitrix of the twice-born (Brahmans), hearing the glorious order of *Muhūdeva*, first of all the illustrious *rishis*, lord of the syllable *om*, for the unending work of the creation of the three worlds, shone at his left side obedient to the words, and conceived the desire for the essences from which was produced the greatness of the world.

From the lotus in the navel of the lotus-eyed (Vishnu) came forth the generator of the birth of the world, the husband of Sarasvati, with his womb (*sie*) of light. From that lotus, by the intent of *Vishnu*, worthy to be worshipped by the three worlds, that the three worlds should praise him, were produced the three worlds, filled with gods, animals and men. But as if these were grown old and not pleasing, Brahma created a land of surpassing merit.

On the globe of the world, which princes sport with, taking in their arms laden with sounding ornaments, like a Lānga placed on its throne (or pedestal) above *Jambū dīpa* to the eyes, surrounded with numerous and extensive oceans—and in that region the most glorious was the *Kuntala* country. In that land of exalted merit (*karmma bhūmi*), in the *dvāpara* age, the seed of works of merit produced fruit a hundred crore fold, which shall grow for ever.

After the *Kahatriyas* who sprung from the arms of Parameśvara, the *Chālukya* race became renowned.

Of that *Chālukya* race, the son *Tailapa* was a king renowned; his son was the king *Sattiga*; whose son was the king *Vikramāditya*; equal to him was *Jaya Sinha* his younger brother; whose son was *Ahava Malla*; whose son was *Nūrmaji*; whose son was *Soma*; whose son was *Jagadeka Malla*; whose son was the king *Taila*.

In this manner the kings of the *Chālukya* line having ruled in order, at that time:

May it be well—Entitled to the five great drums, Mahā Maṅgales'vara, lord of the chief city *Kālanjara*, having the ensign of a golden bull, having the great sounds of the damaruga, tūrya and nirghoshana, a son to the lotus the *Kalachurya* race, able in war, in honor as mount Mēru, as a god to the fighting-men, an elephant god to the bravest (of his foes), a cage of adamant to those who claimed his protection, as bravery like Rāvana, to strange women like a brother, the Malla of the Śaṇivāra Siddagiri durga, in war like Rāma, a lion to the elephant his enemies, Nis'anka Malla, possessing these and many other titles\*—was the powerful emperor *Bijjala Devarasa*, whose greatness and bravery were as follows—

\* See note p. 60.

Considering that the world was in his hand, looking upon all like the pleasant moon, of marvellous splendour in the field of battle, possessing the wealth of all the points of the compass, with teeth like the jasmine, of mild disposition, causing joy to all by his speech, reckoning virtuous qualities as his life although all such qualities were in him, with his body stretched out as far as the elephants at the points of the compass he plucked out their tusks and gained a great fame, the king *Bijja*.

The dweller at his lotus feet was the mahā pradhāna, the Banavase rājā *Danjanāyaka Kesinayya*, whose lineage was as follows.—

Bearing the burden of all his line like *Girijesa*, of unequalled bravery, *Hojala Rāja*, increasing in splendour from the glory of king *Bijja*, was his father, his mother *Dugganabhe*, shining with the brightness of the moon—thus was he a glory of the *Bharadvāja* tribe, a light to the *Aravinda* nāḥ, no ordinary man. In beauty of person the son of *Indra*, in good fortune *Manmatha*, in morals *Manu*, in understanding *Brahma*, in helping and protecting others the emperor *Sibi*, in worth, majesty and profundity *Raghu Rāma*, thus is he considered and described with great joy by people on both sides of the earth.

The most distinguished of his ministers were—*Narasimha Deva*, of great wisdom; *Mahādārya*, an ocean of good qualities; *Tikkarasa*, foremost in gifts, of great dignity, without an equal.

His revenue accountants, some regarding him with affection and some with the obeisance due to a treasury of wisdom, *Chatti Rāja* governed and protected—(namely) *Mailāri Danjanūtha* of rapidly acquired fame; *Patarasa*, a treasury of liberality; *Chānakya*, gainer of all lawful profit; *Soma*, a collection of all fortune. And among those *herggaḍe karanās*, of sincere mind and blameless life, were—having embraced the path of *Manu*, of great liberality, *Ebbe Rāja*; of inestimable qualities *Revana*; *Soma*, unshaken, majestic and pure; *Mārtāṇḍa*, of shining fame; *Nagoyli Rāja*, of a renown worthy of all praise; the skillful *Mallappa*, a just and good king—all of them experienced in the path of virtue.

While the mahā pradhāna *Kesava Danjanāyaka*, surrounded with all these his ministers, royal attendants, chief men, servants, people of the city, and chief accountants, was ruling the Banavase Twelve Thousand, punishing the evil and rewarding the good, residing in the royal city of *Ballipura*,—one day when in the midst of the assembly, with a few attendants round him, one at his feet watching with great fear to receive his wishes, one who himself received obeisance from others—

From the lotus born (Brahma) was descended a lord of many, *Kas'yappa*; from him was born *Ahja* who obtaining the great *Par'ayuti* (as wife) became renowned. He had (a son) the prudent *Soma*; from whom a mighty emanation was *Chajji Rāja*, a protector of all who sought refuge with him. His wife was *Māliakka*. To these two was born *Neekunnu*, destined to acquire all merit.

He commenced a discourse (as follows) on merit, which, filled with eloquent words and skilful arguments, pleased the lotus heart of all people as the rays of the sun bring delight to the leaves of lotuses.

"Thus adapted to the increase of merit are the greatness of gifts of land, and gifts of villages, the distinction of gifts of food, the glory of gifts of learning. (The advantage of) each one of these may be described as follows :

"Of all gifts a gift of land is the best, this frees from all sin, this obtains *svarga*. Thus say the learned who are acquainted with the secrets of merit—'Those who perform penances, those who perform sacrifices according to the *s'āstras*, the followers of truth, those who know many sciences, those who reverence and love gurus and gods, will not go beyond (to a higher heaven than) donors of land.' No gift is equal to gifts of land, no treasure is equal to land, no other gift is so allied to truth, as than untruth no sin is greater.

"From the gift of villages with all the crops and waters belonging to them, free of all burden, if presented from love to *Siva*, listen and I will relate the merit one obtains. Shining like a crore of suns, surrounded by crores of celestial nymphs, in a car such as is promised to those who make crores of gifts, filled with all he may desire, accompanied by twenty one generations of his line, shall he come to my world (says *Siva*) and there for time without end live in the enjoyment of all delights.

"There is nothing better in the world than food, neither has there been nor will there ever be; food is the cause of the world being what it is, all in the world depends on food, therefore who so makes a gift of food is as if he made a gift of life. It is more meritorious than even a gift of life, therefore he who makes a gift of food obtains the merit of all gifts.

"The Brahmins and others of the four castes, the four religious orders, *Brahma* and all the gods, are engaged in gifts of learning. Who so performs incantations and penance, what man soever with ability instructs disciples, by these no greater can be bestowed, they have made all gifts. Who so supplies students with food, applies unguents to their bodies, furnishes them with clothes, gives them alms, to him all his desires will be fulfilled, of this there



is no doubt. Whatsoever merit arises from pilgrimages to holy bathing places, whatsoever arises from performing sacrifices according to the *s'āstras*, a crore-fold greater merit shall be obtain who makes gifts of learning.\*

Listening to the glory of the various kinds of gifts by which those who are tormented with many sins may free themselves, his mind being filled with piety and prepared, inquiring for a place where such a gift might worthily be made, and coming with *Recharasa* to a village named *Sthānugāṭha*, a gift of the golden-wombed (Brahma) whose wisdom is full of desire for the creation of all worlds, a place of shelter for 32,000 Brahmans, abiding with the images of *Pranava's* *vara* and other gods made by Brahma, purified by the residences of Brahma, *Aditya* and others created by the four-faced (Brahma) and other gods, surrounded by many shining pleasure groves situated near it—this he decided on as a suitable place for the performance of a work of merit—and as if to increase the love of meritorious works he already had, saying 'I will cause it to be done', rising up from the place of the assembly, he came, along with his accountants, and first performing all manner of worship to the god *Pranava's*-*turya* of the *Sthānugāṭha* village—

And then in the presence of the *Vedānti Senyampāki Deva*, of the 32,000 *nabājanas* (Brahmans) of the *agrabāra* revered by all the *nāḍ*, the *Sthānugāṭha* village,—accomplished in the holy acts, *yama*, *niyama*, *svādhyāya*, *dhyāna*, *dhāraṇa*, *maṇḍa*, *anubhāna*, *japa*, *saṁādhi*,\* diligent in performing the *agnihōtra* and other sacrifices, and in serving gurus, Brahmans and gods, versed in *tarka*, *mīmāṃsa* and many other sciences, devoted to all kinds of merit, diligent in performing the *agnishrōma* and seven great sacrifices, of a fame that dazzled like the sun, with bodies purified by the bathings after many sacrifices—and of the *Deva* the *Herggade karnani* of the place, of the *Nāgara Khanḍa* worthies, *Daṇaniko Sovarasa*, *Nakana*, *Gaidana*, *Regūra Keta Gauruṇḍa*, *Megundi Sanka Garuṇḍa*, *Malavalli Keta Gauruṇḍa*, *Kona-vatti Prithivi Seṭṭi*, *Kiruvadi Manani Seṭṭi*, these and other the *Nāgara Khanḍa* chiefs and head men, and the *Herggades* and accountants of that *Kampana*—

For the pleasure and worship of the god and the daily service, the enthronement, the offerings and oblations, for a procession in *Chaitra* and attendant sports, and for any fresh ceremonies,—together with four *Veda khandika*, two *Bhāṭṭa vritti*, and for learned teachers of *Kamaṇa* letters† six *khandikas* for the food, clothing and *chatra* for the teachers and students—with the consent of *Kasapaya Nāyaka* his governor.‡

\* See ante p. 16.

† *Kanauṣṭhahara śikṣa ghṛīyatr*—(*ghṛīyatr*, accomplished person.)

‡ Cf. note p. 159.

*Kes'ava Danḍanāyaka* and his accountants, in the Saka year 1079, the year *Is'vara*, the month *Pushya*, full moon day, Monday, the day of the sun's entering the northern signs, at the *vyāti-pāta*—pouring water, gave, with enjoyment for three generations—the village of *Hiriyā Tagulatti* in the *Kampana Nāgara Khaṇḍa* Seventy of the *Banavase* Twelve Thousand, and to the south-west of *Thānagundiṛu*, the *Konavase* plain—purifying the four boundaries according to the ancient custom.

The settlement there made was as follows—to the god *Mūlasthanā* of *Tagulatti*, one matta; for the freehold land of the *Gauṇa* two mattas; in the *Konavase* plain, the *Rig-veda khaṇḍika* one, the *Yajur-veda khaṇḍika* one, the *Kalpa khaṇḍika* one, the *Sāma-veda khaṇḍika* one, for the teachers of language and grammar one khaṇḍika, the *Prabhākara-vedānta khaṇḍika* one, for the separate heads of the different schools of logic three mattas, for the *Vedānti Svayampāki Svāmi* one matta, for the *dasasigaru* one matta, for the garland makers of the flower-garden 20 kammās—altogether 5 mattas 20 kammās.

And of the paddy produced on the remaining land, the equivalent of one fourth part, after deducting one year's crop for the daily worship and offerings to the god—and of the residue of the paddy and of the money obtained from *Tagulatti*, devoting one (fourth) part to the god—the remaining paddy and money are for daily feeding 30 Brahmins who eat in the god's *chatra*, the disciples of the 8 khaṇḍikas, reckoning 6 to each, 48 khaṇḍika disciples, the *pājari* and *mānyaru* (servants) of the god 2—altogether 80—

For three female cooks (*bāpasittiyaru*) 6 gadyānas for their keep, and 6 paṇa for cloths (*sīrege*), for 50 disciples 2 paṇa each for cloths, altogether (?) 10 ra for an oil bath once a week, and for feeding 30 extra Brahmins on Mondays 4 gadyānas, for daily oblations 5 gadyānas, for the teacher of *Kannaḍa* 5 gadyānas, for teachers of the *sāstra* to boys, for teachers of the *purāṇas*, for those who maintain the sacred fire, for the presenters of *akṣhati* and *sandal*, and of *betel* and *nut* (*tāmbūla*) to the Brahmins who have been fed in the khaṇḍika *chatras*.

And from half the money obtained in *Tagulatti* for the god,—from the gardens which *Sicharasa*, *Haṭṭagāra*, *Boḍarasa*, *Mahadeva*, the agents (*kaj-jangalu*) presented—and from the seven *vritti* to the east of *Siddahalli* given by the faithful, there shall be performed daily *gaddige pūje*, worship with incense, oblations and the perpetual lamp; and one thousand burnt offerings of *gingeli* seed (*tila homo*).

And from month to month, on the two 8th and two 14th days of the moon, on new moon and full moon days, at the *vyāti-pāta* and equinoxes (*sanṭramana*),



—at these auspicious times, first performing all the usual daily services, then the teachers of the *s'āstras* will recite the *S'antyaśhyā*, the 6th of the *S'iva-dharma*; and according to the rules therein making a *maṇḍala* in front of the god, with the proper incantations place on it offerings of food (*balī*)—and pronounce a blessing on the reigning sovereign (*deśavandīva kshatriyapriyam*), on cows and Brahmans, and the principal director of the ceremonies.

And whenever they happen in the year, on the *mahāparvas*, the two equinoxes and the two solstices, on the eclipses of sun or moon, at the full moon days in *Aśvīṇa*, *Kārttika*, *Māgha* and *Vaiśākha*, on which occasions the service performed brings as much merit as worship for six months—at those auspicious times, beginning with a thousand *goddige pūje* (worship of the god's throne), then performing the *pūnyāśa vāchane* (repeating praises of the day and purifying the assembly by sprinkling), and the *s'āstra khandikas* separating the *guru-maṇḍala*, *vidyā-maṇḍala* and *S'iva-maṇḍala*—these three *maṇḍalas* worshipping, shall recite the *s'āntī adhyāya*.

And the four *veda khandikas*, filling four purified pots with water; and taking perfume drugs, gall of cattle, the five kinds of sprouts (*viz.*, those of the mango, wild fig, banyan, sacred fig, and waved leaf fig), five kinds of bark, the five products of the cow (milk, curds, ghee, urine and dung), cardamoms, sandal-wood, &c: will put these into them, and place them towards the four points of the compass, and repeat the verses in praise of *S'iva* from the four *vedas*. The *goddige pūje* being thus ended—

Then making before the god eight libations, and anointing him with the *pancha gasya* (the five products of the cow above mentioned) and the *panchāmrita* (*viz.*, milk, curds, honey, ghee, and coconut-milk); will mix the flour of wheat and rice in warm water coloured with turmeric, and then bathe the god with kus'a-water, sandal-water, flower-water, pure-water, gold-water and jewel-water.

After that the *vedic priests*, taking up those four pots, will approach, repeating the verses of the *Rig-veda* commencing with the word *samudra*, and with their arms performing the auspicious bath, will place upon the god the five sweet perfumes (*viz.*, two kinds of civet, scented vermilion powder, superfluous camphor, and musk). Then according to the *s'āstras*, decorating him, and tying on the sacred thread, making the offerings of *madhu-parha* (a dish of plantains, honey and curds) and *āchamaniya* (a little water), and worshipping him with flowers, fruits and food, with burning of incense and lights, and waving of lamps,—they will place in four metal plates lamps made of the five



kinds of colored rice, each with three wicks, and wave them three times before him, with hymns of praise, with the sound of all the drums, the conchs and horns.

And at the three seasons (morning, noon and evening) after making an oblation of rice, milk and sugar, of cakes and other eatables; and presenting betel-leaf and areca-nut; they will offer around that oblation balls made of sugar as a *bali*. Then shall they come and worship all the gods of the village.

And at the *uttarāyana* (the equinox in which the sun enters the northern signs), anointing the god with 100 palas of ghee, and making a large garland of flowers containing 1008 blossoms of the blue water-lily, they will worship him therewith.

And at the full moon in Māgha they will make an oblation of ghee, and in Chaitra, after performing high service, will seat the god on a high car, and take him to visit the reigning prince, exhibiting the umbrella, the *chāmara*s, the great banner, the standards, the vessels and the mirrors; sounding all the most auspicious musical instruments, conchs and horns, as well as those in daily use; displaying all the pictures, &c., which daily surround the god. And after making a grand illumination they will return and cause all to be placed in their positions again.

Thus shall the king who rules our nāḍ and his chief accountants and the 32,000 remit the dues in their several places and maintain the gift. Thus will they gain all the regions procured by the merit of reading the Sāma-veda, of making gifts, and of reading the Yajur-veda. Thence enjoying the pleasures of the Rudra-loka, and for endless ages dwelling there in happiness, they will then obtain an eternal, indestructible, undisturbed place in the dwelling of the god Soma-nāṭha (S'iva), and there abide in everlasting joy.

Of making a gift or continuing it, the continuing it is the best, for he who makes a gift obtains *svarga*, but he who continues it obtains final beatitude.

(Some illegible.).

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To describe it—Filled with the sounds of groups of parrots, with fields of paddy, groups of lotuses, and bowers of spreading creepers, abounding in beautiful gardens, melodious with full grown cuckoos—this place thus glorious, as if, resolved that no other should equal it, had fixed that bound as a charm, lay near the mountains. But as if fearing that surrounded by mountains it would be dark, Indra, the splitter of mountains, had removed the mountains to a little distance from that *Tānagundūru*.

In its groves were the sandal with its camely leaves, the young red sandal, the coconut palm, the clove tree, the citron, the chamjaka, the neem tree (*margosa*), the mimosa elengi, the aśoka, the areca palm, the bowellia thurifera, the fragrant jasmine, and the mango.

In it were professors skilled in medicine, in sorcery (or magic), in logic, in the art of distorting people by incantation, in poetry, in the use of weapons, in sacrificing, . . . and in the art of cookery to prepare the meals.

While its groves put to shame the groves of Nandana, such was the glory of that great agrahāra that all the surrounding country prayed to be taught in the four vedas, their six vedāngas, the three rival divisions of mīmāṃsā, the tarka and other connected sciences, the eighteen great purāṇas, the making of numerous verses of praise, the art of architecture, the arts of music and dancing, and in the knowledge of all the four divisions of learning which were possessed by the Brahmans of the *Sihānagundūru* agrahāra.

Oblations of food, milk and curds, rich milk, pudding of rice, these all abound in this village, thus did each pair of gods ever sing to each other throughout the night.

To describe the Chakradhara of the learned of that village—Having by the circle of his wisdom relieved the village of great trouble and thereby bestowed a benefit upon it, he had received the honorable name of *Chakranya*.

Whose race was as follows:—Filling the whole world with his fame as the glory of the 32,000, giving protection to many multitudes of Brahmans, of great virtue, the essence of piety, diligent in worshipping gods and Brahmans, was the Brahman lord *Mākinaga*. In virtuous life equal to the sons of Manu, possessing a knowledge of all sciences, true in speech, distinguished in the assembly, of great and secure wealth, born in the race of Brahma, worthy of obeisance from all, for the utterance of whose praise all the learned were unequal, renowned in the Vis'vāmītra gotra, thus illustrious was *Māki Rāja*. To the assembly of the learned, and to those who were



under his protection, to those who were his friends, and to all who were worthy, like a cluster of fruit he granted all their desires as soon as ever they approached him.

Thus having like as Govinda appeared in the world as a kalpa-vriksha and gained a great name, the learned Māki obtained a son, a possessor of all virtue. And his son obtaining praise from all people, a moon to raise the fortunes of his family, the Brahman Mākinaya rose in the world.

His offspring was as follows—As king Pānda had five sons, so to him also were born five sons—*Vāmana*, *Trilochana* of unequalled greatness, *Isvara*, *Dinagopa*, and *Nrisinha*. That these were benefactors to the world and an ornament to their race, to render them this praise did all the earth love. Among these five the most illustrious, understanding the divine method, was the Brahman named *Trilochana*—like the tender sprout which the hand has caught, or a kalpa-vriksha, so among his illustrious brothers was he the first.

Of a disposition the praise of all, possessed of virtue, character, worth, a relative of all the good, with a form like the forms of those who were the embodiments of all the vedas and śāstras (the ancient rishis), knowing the glory and the attributes of the two lotus feet of Siva, who could equal thee, *Trilochana*, adorned with the gem of all good qualities.

Of a piety which consecrated the image of *Pranames'vara* shining like a new Brahma, this *Trilochana*, with an excess of ardour like one possessed had overcome all jealousy between Lakshmi and Sarasvati, and gained the favor of both.—May our minds be thus free from impurity, our dispositions devoted to acts of merit, our desire a birth place of all good qualities—so did all the Brahmins pray.

His mother's family was also fortunate, descended from *Krs'ara*, granter of benefits to all, whose son was *Būcha*, whose son was *Vāmana*, a light upon the people. Among his daughters and grand-daughters the most renowned was *Mābhāra*. She was the chief wife of Mākinaya, and as to her were born five sons, she is Kunti herself was it said. How great then by fortune was *Trilochana*. To the goddess Rati in beauty, to Sarasvati in wisdom, to Pārvati in majesty, to Arundhati in chastity, was she equal, and even greater merit had she obtained in the world, this mother *Mābhāra*.

Thus born of pure descent by his ancestors in both lines, and being the abode of prudence, morality, humility, vaidika (religious devotion), laukika (worldly wisdom), virtue, docility, kindness, liberality and many other qualities

—that *Trilochana Deva* thus thought within himself, 'I must obtain a pure merit which shall endure as long as moon and stars'—whereupon Prayāga Paramāśvara appearing to him in a dream in unequalled glory, and saying, 'As in former times Nṛsiṃha was in the pillar at the desire of Prahlāda, so will I be in this stone' vanished. To the god *Mādhava* thus established, in the Śaka year 1113, the year Siddhārti,\* the month Chaitra, the 11th day of the moon's increase, Sunday, at the vyalipīṭa, the time of the equinox—*Vāṇaya*, *Trilochana Deva*, *Isvara Deva*, *Govinda Deva*, and *Narasīṅha Deva*, these five, worshipping the feet of the chief Brahmins in the 32,000 country and gaining their consent—gave in permanence, free of every burden, for the decoration of the god *Mādhava* and the temple processions (*angabhoga* and *vangabhoga*), from their vṛtti in the southern plain, namely in the paddy land near the tank, the Maragundi paddy-field of 60 kamma—and from their garden on the northern side 60 kamma.

Whoso preserves this gift will obtain eternal merit; whoso thinking evil usurps it, incurs the sin of killing cows and Brahmins in Vāraṇasī and Kurukshetra.

Moreover for preserving the perpetual lamp before the god *Mādhava* the *Seṅgīs* who were his worshippers sold to the hands of *Trilochana Deva* 5 kamma of garden land.

Their glory was as follows—Excelling in all kinds of learning, ignorant of falsehood, passing their time so as not to fail in obtaining a better world. . . .

(Some illegible.)

#### 104. Śīla Śāsana at Taldagundi, date A. D. 1107.

Size f. 4 × f. 2.—Hole Kannada Characters.

The donor.	How.	LIṆGA.	San.	Cow sanctifying oil.
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Adored by *Sambhu*, beautoons with the chānara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—While the kingdom of *Tribhuvana Malla*, protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyāśraya kula*, ornament of the *Chalukya*†—was increasing in prosperity to endure as long as sun and moon—

\* There is a discrepancy of 8 years between the name and the number of the year, besides which the latter has the appearance of 1173 which would not fall within the reign of Vīra Ballāḥa.

† See note p. 14.

While the servant of his feet, subduer of hostile armies, master of all the treasures in that place, sun to the lotus the race of Brahmins, the mighty Danjanyaka Anantapala was ruling in peace the Two hundred and the Banavase Twelve thousand.

Possessor of the favor of that mahā pradhāna the Bāmass Mano Verggaḍe Anantapala, an abode of fortune, and living at his lotus feet :—

To the abode of all sound wisdom . . . Rāja and his wife Nilabbe was born *Dīsi Rāja*, a sun to the firmament of the *Parāśara* gotra, a favorite of all through his fame, a jewel of good qualities. He was the father, and the treasury of all excellences *Somimbika* his mother. While that jewel of good qualities, protector of the learned, of a resplendent fame illuminating the water-lily the earth, the Banaranga Uhairava, like Vataa to poison, a kalpa-vriksha to poets, the powerful Danjanyaka *Goviṇḍa Rāja*, was protecting the Banavase Twelve thousand, the *vaiḍya rūṇḍa*, the *perjūṇka*, and the two *vilkoḥe\**, in the enjoyment of peace and wisdom†.

A dweller at his lotus feet, whose native place was the *Vedala* village given by Rāma in the *Antarveḍi*, containing eight thousand inhabitants, whose father was *Mādhava Bhaṭṭa*, his mother *Jānaki*, his gotra the *Vaṭsa*, his sister *Irabba*, his younger brother *Soddala*, cousin to the Dandanāyaka *Goydārṇasa*,—the landholder *Trivāli Bhaṭṭa*, having come to greatness in the most excellent *Tānagundūra*; in consequence of a discourse on merit, made request of the 32,000, saying 'Grant me some land that I may construct a tank here'.‡ They agreeing thereto, and giving him land near the northern road of the village, he in the 32nd year of Chālukya Vikrama, the year Sarvaḥit, the month Chaitra, the 3rd day of the moon's increase, Thursday—having excavated a tank and obtained therein abundance of water, built there a temple, and for erecting a watershed and presenting (passengers) with gruel (*ambali*), and for men for letting out the water from the tank and for men to examine the tank,—gave to the hands of *Maḍuki* 50 kamma below the tank according to the kacchavi pole, and also to the hands of *Maḍu Deva* for a garden 15 kamma—altogether 63 kamma—performing all the rites of worship to the 32,000.

This gift may the 32,000 maintain and the Hergga/ies protect.

\* See notes p. 79 and 80.

† See note p. 2.

‡ *Mahā vaḍḍa prīṇam Tānagundūralu pergaṇam geyallam vḍu dharmma prasaṅgaḍi keraṇa aṇṇivālu thūmiyaṇa kudimādu mūṭṭiricchhāṭṭrakke tinnapaṇ' gēya prasaṇna chitta-rāgi.*



Whoso maintains this gift will derive the merit of presenting tawny cows to Brahmans. He who alienates it incurs the guilt of killing Brahmans and cows. Whoso usurps the land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

Jānaki being the mother who bore him, the celebrated Mōdhava Bhatta his father, the hero, the home of wisdom, the lord Goyda Rāja his cousin, he was as if Brahma had created him to obtain for the Vatsa gotra the reverence of all the other gotras. How illustrious then was he by nature.

Whoso thinks to rob *Pranames'vara* will fall into the great sin.

### 105. *Silā Śāsana* at Taldagundi. date A. D. 1028.

Size ft. 3' 4" x ft. 0' 11".—*Hole Kannada Characters.*

A figure  
holding a mace/club  
in each hand, and a club  
in the other

Cow mark-  
ing post

May it be well.—While the kingdom of *Jaya Simha Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyis'raya Kula*, ornament of the *Chūlukyas*,\* *Jagadeka Malla*, was increasing in greatness and splendour—

In the Śaka year 950, the year Vāhava, the month Pushya, the 5th day of the moon's increase, Sunday, the day of the sun's entering the northern sign,—with the approval of all the 82,000 of the immemorial (*anādi*) agrahāra of *Sthānakundūru*, a grant was made of 12 māras by the measure of the gaḥimba pole of the god *Pranames'vara*, to continue as long as sun, moon, and stars.

Whoso maintains this gift will derive the merit of presenting a thousand tawny cows to a thousand Brahmans in Vāraṇasī and Kurukṣetra.

\* See note p. 14.

106. Sila Sāsana at Taldagundi, date A. D. 1091.

Size fl. 7 x fl. 15'.—No's Name & Characters.

## The Power

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May it be well.—While the victorious kingdom of the illustrious *Tribhuvana Mahadeva*, protector of all lands, favourite of earth and forlorn, great king of kings, supreme ruler, first of monarchs, glory of the *Satyayuga* *Yuga*, ornament of the *Chaitanya*,<sup>2</sup> was continually increasing in prosperity, to endure as long as sun, moon and stars—

May it be well.—The chiefs of the great *agrahāra* which is the residence of *Pranama-vara*, the lord of the three worlds, set up by *Brahma*, praised by all worlds, the father of all, the golden womb,.—having come from *Alakshatra* 32,900 in number surrounded by 12,000 *agratras*; distinguished for the holy acts *yama* and *nijama*; and for bodies purified by plunging into the waters of the sacred bathing place made holy by the presence of the five *Lingas* consecrated by *Brahma*, *Jadra*, *Rudra*, *Yama* and *Agni*; vessels filled with merit, intent upon the continual performance of works of merit, possessors of 144 villages in the south, deciders of disputed points in *dharma*, freed from all sin by the purifying final ablution after many sacrifices, obstructors of the regents at the points of the compass, a refuge to the brave, with lotus feet worthy to be honored with gifts in assemblies of the learned, of *Brahmans* and kings; a joy to the hearts of all their dependents, lines to the elephants the trembling kings, sons to the lotus of the *vedāṅga*, *śāstra*, *mīmāṃsa* and other sciences; suns to the spreading lotuses the subjects of jurisprudence, the *pūrāṇas*, poetry, and dramas; moons unfolding the water-lily buds the hearts of the people; preservers of the glory of their race; giving no place to anger, avarice, pride or enmity; far from sin, a refuge to learned men of distinction; embodied gems of virtue; an asylum for the foremost professors of science; shining with a fame equal in purity to *Kailāsa* or the moon; a circle of the jewels of wisdom; like *Himālaya* in justice, courtesy, bravery, dignity, virtue, purity, rectitude, fortitude, and valour: like *Lakshmi* to the lotus of the *Brahman* race, an immortal diadem for the fair lady the *Kuntala* country, performers of the six holy acts, protectors of all in distress, destroyers of all their enemies, a succour to all the destitute, a cage of adamant to all who claimed their protection; powerful to curse or to bless; accomplished in all the holy acts *śrādhhyāna*, *dhyaṇa*, *dhāraṇa*, *medhā*,





## 108. Sila Sasana at Taldagundi, date A. D. 1045.

*Sila fl. 4. 2° = fl. 2. 1°.—Hala Kannaḡa Chivastava.*

I adore the god *Vinayaka*, who speedily removes all the difficulties of his worshippers.

May it be well—While the victorious kingdom of the illustrious *Tralokya Malha Deva*, protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyajaya kula*, ornament of the *Chalulayas*,\* was continually increasing in prosperity, to endure as long as sun, moon and stars—

While the dweller at his lotus feet—May it be well—entitled to the five great drums, chief of all the tributaries, like *Vishnu* a lord over many great kings, an abode of fortune, a *Balabānaka* to the ocean of his enemies, a lion to the elephant his foes, granter of their desires to all who came to him, a deity incarnate in supplying all the wants of riches, a mine of liberality and kindness, a cage of adamant to those who claimed his protection, a safe asylum to the learned . . . obtaining the reverence of all, a thunderbolt weapon to the race of hostile kings, to young women a *Mammatha*—possessed of all learning, to strange women as their son, brave as *Indra*, a benefactor to all his dependents, fierce to proud enemies—the auspicious *Mahā Manīśa'svara Singana Devarasa* was ruling in peace and wisdom† the *Risukonda* Seventy mandala, the *Banavase* Twelve thousand, and the *Santalige* Thousand, punishing the evil and protecting the good as far as the Western Ocean.

At that time, in the year *Pārthiva*, the month *Pushya*, the 8th day of the moon's increase, Sunday, it being the day of the sun's entering the northern sign—to provide for worship and daily service in the temple of *Ulagavati Balijyalbe Devi*, set up near *Balligade*—gave a *thala-vritti* of 18 mattas according to the *katsavi* pole, and for the distribution of food, a flower garden of 6 mattas to the west of the street of that goddess.

Moreover for the almsious, the daily offering, for feeding the attendant priests, and for repairs of the temple, gave up, on the east of the *Nāgarabhāvi* street, *kattamas* 18—washing the feet of the priest of that place, *Lakshmanas'vara Si'va Pandita*, accomplished in the holy acts *yama*, *nirama*, *svādhyāya*, *dhyāna*, *dhārana*, *mauna*, and *amusthana*,‡ with pouring of water and every ceremony, free of all burdens.

\* See note p. 11.

† See note p. 2.

‡ See note p. 17.

The eastern boundary of that thala-vritti is the small stream flowing east and south from the west of the Ara tank. The southern boundary the stream from the south side of the Ara tank flowing west. The western boundary the east bank of the thalavritti of the god Rāmes'vara irrigated from the south. The northern boundary the drain which runs to the fields. The western boundary of the flower-garden is the small stream north-east of the Kabbina pond. Thence the eastern boundary is to the south of the tank of the god Bālditya Tejomārtānda.

The northern boundary of the street of the Devipura is the northern well of the goddess. Thence the eastern boundary is the eastern limit of the land belonging to the god Tejomārtānda. The southern boundary is the nirgundi tree to the south of the pond at the south east angle of the Devipura.

The eastern boundary of Nāgarabhāvi street is that well itself. The southern boundary is the path running north from the south-east angle of the street. The western boundary is the path running in that direction. The northern boundary is the large rugged rock at the north side of the street.

Whoso maintains this gift will obtain the merit of presenting a thousand tawny cows to a thousand Brahmins versed in the vedas, and of presenting double headed (i. e., parturient) cows, decked with the five precious stones, at the holy bathing places of Ganges, Bāmarāsi, Kurukshetra, Prayāga and Agratīrtha. Whoso usurps it incurs the guilt of the five great sins, and of killing in those places with his own hand a thousand Brahmins and a thousand cows.

Poison is no poison. The property of the gods that is the real poison. For poison kills one man, but a gift to the gods (if usurped) kills a man with his son and descendants. Whoso by violence takes away a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. The earth has been enjoyed by Sagara and many other kings, whose reward was in proportion to their (gifts of) land. The bridge of merit deserves your support O kings of the earth. Thus from age to age cries Rāmachaandra to the kings who come after him.

Whoso being able to perform it withholds his hand from a work of merit, incurs the guilt of slaughtering a thousand cows. Whoso entirely alienates a gift when made, incurs the guilt of killing a crore of cows.

## 109. Virakal at Sorab, date A. D. 1193.

Size ft. 4 x ft. 1 9'.—Half Kannada Characters.

The hero                      Son.                      Linga with Priest.                      Moon.                      Wandi.

in the presence.

While the victor over all kings, shining with wealth, filling with delight the apsara nymphs, first in the army of heroes, subduer of the base-born, brave in war, a collection of fortune, the auspicious *Dekhalakusa* (?) was ruling the kingdom of the earth—receiving orders from *Vira Ballala Deva* for war—

The hero being borne or borne by celestial nymphs waving chamarae.

in the month Bhādrapada, the 8th day of the moon's increase, Sunday, of the Saka year 1116, the year Pramādi,\*—when *Devana Nāgaba*, the guard of the village of Hoya Sakuti in the Jiddalige Seventy, slaying Hadavala Mājaya, seized his cows, and Hūhali Bira Gauja, and Kōla Gauja's servant, the son of Varāla Jasadoja, recovered the cows,

The hero, in front of a herd of cattle, putting to the sword a h-yamra. Two others contending in the background, one armed with bow and arrow, the other with sword and shield.

he killing many, pierced the horae, slew its master, and went to the world of gods. For his distinguished bravery was granted 15 karmas . . .

## 110. Virakal at Sorab, date (?) about A. D. 1100.

Size ft. 5 2' x ft. 1 5'.—Half Kannada Characters.

The hero                      Son.                      Linga with Priest.                      Moon.                      Wandi.

in the presence.                      The whole in a temple.

Adored by *Sambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well—While the victorious kingdom of . . . protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyā'sraya kula*, ornament of the *Chalukyas*†, by order of the Manjales'vāra . . .

The hero ascending to heaven in a car, attended by celestial nymphs bearing chamarae.

\* This is apparently an error for *Pramadika*, which corresponds with A. S. 1116, while *Pramādi* falls 34 years earlier.

† See note p. 14.



*Vikramādityarasa* . . . . . killing many, went to the world of gods.  
For his bravery, . . . . . gave 50 karmas of paddy land.

The hero, with insignia of rank and official bowers behind, discharging  
an arrow at a horseman of rank who is supported by other distinguished  
persons. A horseman, also of rank, galloping on to the field on the left.

Whoso maintains this gift derives the merit of presenting a thousand cows  
to a thousand Brahmans in Vārāṇsī, Gāya and Kurukshetra. Whoso usurps  
it is guilty of the five great sins.

Who wins in war gains spoil, who falls enjoys the celestial nymphs. What  
fear then of death in war to him who must at some moment give up all. He  
who is killed in war becomes like very Indra himself, will rise to Svarga with  
the pomp of a mighty king, and in the groves of Nandana enjoy all delights  
with the apsara nymphs. May it be well.

### III. Virakal at Sorab, date A. D. 1233.

Size ft. 5 9/16 x ft. 2 3/4. — *Role Figures by Characters.*

Moon.	King with Priest	Sun.
The hero in the presence.	is a Tumbler.	Nandi ridden by a's attendant.

Adored be *Sambhu*, beauteous with the chāmara-like crescent moon  
kissing his lofty head; the original foundation-pillar of the city of the three  
worlds.

*Celestial musicians.*

May it be well.—From the beginning of the reign of the mighty emperor  
*Ramachandra Deva*, a Nārāyaṇa to the Yādava race, powerful by his own  
strength,

The hero ascending to heaven is now, attend-  
ed by celestial nymphs bearing chāmaras.

the 12th year, the year Svabhānu, the month Phalguna, the 6th day of the  
moon's increase, Monday—while the mid officers *Soyi Deva*, and *Govinda  
Deva* were watching *Kuppalaya* engaged in a hand-to-hand fight, and seeing  
how skilfully he had been trained were greatly astonished at his prowess—  
*Sāmunia*, the son of *Hiriyā Sakuna Bella Gauṇa*, fighting bravely in the  
distance with *Jagajāla Kōḍa Gauṇa* and distinguishing himself, stabbed him  
and went to heaven.

A warrior (Kuppalaya) on foot, in front of a number of  
horsemen, one of whom is a person of rank, having a  
trumpeter on one side and an umbrella-bearer on the  
other, killing a man on horseback armed with a lance.

Who wins in war gains spoil, who falls enjoys the celestial nymphs, what fear then of death in war to him who must at some moment give up all. The slain obtains sarga, the victor obtains the earth. Great prosperity, Fortune.

The hero, at the head of a band of spearmen,  
killing another leading a smaller band.

## 112. Rock Inscription at Tekal, Date A. D. 1512 (?)

Size not given. Kannada Characters.

Tree	Sun	Vidura's	Moon	Lotus	Boat.
Peepul-tree.		Karna and Drona.		bud.	
Tree and Arrow.					

May it be well.—In the year 1434 of the victorious increasing era, the year Pramadittha,\* the month Phalguna, the 1st day of the moon's increase,—When by order of *Deva Rāja Mahārāja*, to *Gopa Rāja*, mahā manāles'vara, ornament of the earth and of fortune, a pestle for pounding (?) Ere sāmanā, the conqueror of Bagasara, the settler up of Ganga Hale Sambā Rāja, ruler of (?) Palasa, son of Sālava Tīppa Rāja Voṣayar—*Akhana Voṣayar* and *Mūdana Voṣayar* gave Tekal to that Sālava *Gopa Rāja*—

Malappa Danāyaka and Singa Danāyaka, the ministers (*pradhāna*) of *Bahāḍa Rāja*, being angry that the arrangements formerly made by them were altered, by order of *Varada Rāja*, *Gopa Rāja* went to them desiring to make peace again. On which, that minister *Singa Rāja*, having both the inner and outer forts, made them over before the face of *Varada Rāja*.

On building the bastion (*kotta/a*) called *Rāja Gambhira*, that *Gopa Rāja* and his son *Tippaiya*, causing a tiger to be seized and brought forth, hunted it. Great good fortune be to the bastion where it died.

*Inscription to the right of the above.*

A Dog holding a Tiger by the throat.

This hound called *Sampige*, seizing and tearing open the skin of the neck of the tiger, wandered about in various places. To *toṛi Tirumala* who restored it, by order of *Varada Rāja*, 3? of paddy land, 3? of field, and a flower garden were presented. This paddy land and field may be held under the written order of *Varada Rāja*. May it be well.

\* From the great discrepancy between 1434 and Pramadittha it may be conjectured that the latter should be Pramadittha which would very nearly correspond. Some parts of the translation are doubtful.

## 113. Sila S'asana at Begur,\* date (?) about A. D. 850.

*Size ft. 7' 9" x ft. 7' 8".—Párcada Haja Kannada Characters.*

May it be well.—While the auspicious *Ereyappurasa*, brilliant as lightning descending among the stars in the clear firmament of the world-renowned *Ganga* race, protector of the mighty kings of *Va'ala* and *Mekkala*, the chosen lord and possessor of the fortune of the auspicious *Taila's* dominion, adorned with the ornaments of a cluster of innumerable good qualities, of superhuman power, having despoiled all his enemies of their territories, was ruling the *Gangaváñi* Ninety-six Thousand under the shadow of his single umbrella—

Desiring to fight with *Bira Mahendra*, *Ayyapa Devanga* with his tributaries came against the whole *Nágalla* army and fought with all his footmen. When the slaughter of the battle became very great, taking to the elephant for refuge, he was pierced and died. *Ereyappa* hearing it, rejoiced, and fixing a tribute for *Iru Ganga Nágalla*, set up a great s'asana to be in *Bempúru*, and gave him *Ankal náñ* (or *Kal náñ*). What that was I will describe;—*Bempúru*, *Távagúru*, *Póchica*, *Pullimangala*, *Rátanila*, *Nallúru*, . . . *Peramúru*, *Kádala*. Thus much, with the fields and boundaries, did *Erayappa* give to .

*Nágara*. Great prosperity! Fortune.

(? Witnesses) *Nallúru Káma Gau'ra*, *Rájjayanna*, *Igdalara*, . . .

*Malliga* . . .

The bas-relief, unless meant for the fight itself, seems to represent the massacre of prisoners taken in the battle, by throwing them before an elephant, probably the one captured from the enemy, as indicated by the arrows still sticking in his fore-

\* This elaborately sculptured stone (see frontispiece) is now in the Mysore Government Museum at Bangalore. The following is the first of the inscription.

*Sasatí || Sasanta Manasa vinata Ganga Isha pagana nisavala tálipatala va nischaja  
epusa Va'ala Mekkalarina pála s'ri Tailáñipalya Lakshmiramuna urata pati tálal apañita  
ganga gana náñnáñña eññáññita náññi Brinval Ereyappamara pagara náman náññatram  
náññi Gangaváñi tándalára náññamuna éka náññara náññáññi náññam épa Bira mahen-*



head. Those who escape destruction from the elephant are led up to be despatched by the king himself, or are speared by some of his attendants, two of whom are seated on the elephant.

The victorious king is seen on horseback, sword in hand, with mangled bodies of the slain at his side, which the crows are pecking at. He is accompanied by two horsemen, and his umbrellas (the insignia of rank,) one a triple one, are borne along with him. A herald preceding him proclaims the victory through a long trumpet, while *Vayu*, the god of the wind and regent of the north-west point of the compass, ridden forth in his swift *natokya* to spread the news abroad.

Other celestial beings take a part in the scene. On the right, the terrible figure of the three-eyed *Bhairava* appears, borne by two attendants. He wears a garland of skulls, is half riding on one dead body and has a howling trunk of another at his feet. In his left hand he holds a human head, and with his right is gorging himself with the flesh of the victim, a portion being handed to him by a boy seated on the crump of the elephant. Above this horrid figure is one of *Kali* or a female *raksasi* holding aloft a victim whom she is about to dash before the elephant.

On the upper part of the picture appear the *Apsaras* or nymphs of Indra's paradise, who according to the *Pura* *Śāstra* doctrines are the portion of brave warriors and bear them in their arms or in triumphal caravans from the field of battle to paradise. The queen of the *Apsaras* appears seated on a throne (!), her feet resting on a footstool grotesquely carved like a man on all fours. She is attended by a female on each side holding a *chakras*, an indication of rank. On the forefinger of her left hand, she holds a bird (what bird is doubtful, it does not look like a parrot,) which another female behind is trying to entice into a cage. On the right of this part of the sculpture is the only one of the celestial nymphs who exhibits an interest in the proceedings. A warrior at her side is loading a fowler, but for what purpose is not clear, unless to shoot at the bird before mentioned.

On the left, immediately over the king, stands a female figure under a *dhvaja* *stambha* or flag-staff, holding something (perhaps a bag of money denoting wealth) in her left hand. The other hand appears bound to the flag-staff, and the sculptor may have intended to represent thereby the goddess of victory or fortune as forced to attend upon and inseparably attached to the standard of the king, a common metaphor in inscriptions.

*dravaj kūtalanadu Ayyapa Devanga adimanta sahitan Nāgattarava dānufu vellide tumbi pūṣṭiyol*  
*kūṭi kīlaga mūd balilode dneyol āntipūṣa pūṭṭi ala kēḍ Eṇṇayapan mochehi Iru Gange*  
*Nāgattara uṣṭan gaffi Bhaṇṇāraṇa iralu mūdāsana laṇḍ Anbalnūḍ (or Kal nūḍ) iṭṭan an āra*  
*eḍṭipe Bhaṇṇāra Tāvaṇṇa Pūḍina Pullimangala Kātanidu Nāḍūru . . . Peramāru*  
*Kādala inṭimman pala mēre sahitan iṭṭan Eṇṇayapa . . . Nāṇṇarange mangala*  
*māḍa s'ri.*

*Nāḍūru Kāma Gauṇaru || Rājyanna || Iḍḍalara [ . . . Maḷḷigal Anjanāḍiḷu ||*

## 114. Sila S'asana at Devanhalli, date A. D. 1697.

*Size ft. 8 2' x ft. 5. 2'.—Hale Kannaḍa Characters.*

Sun.  
Vishnu's  
Diagon.

Moon.  
Vishnu's  
Quarb.

May the right tank of the Boar form of Vishnu like a sceptre protect us, on which forming a small canopy rested the earth, surmounted by the golden peak of Meru.

May it be well.—In the year 1610 of the victorious increasing S'alivāha-na era, the year Isvara, the month Māgha, the 15th day of the moon's increase, Saturday, at an auspicious moment—*Gopāla Gauḍa*, son of *Kampanna* the lawful wife of *Immaḷi Sanna Baire Gauḍa*, and grandson of *Mudita Baire Gauḍa*, lord of the *A'vati nāḷ*—presented for the worship of the god *Madana Gopālasvāmi*<sup>1</sup> together with *Rukmini* and *Setyabhāma*<sup>2</sup> of the city of *Deenanapura*, which is nourished by the lotus feet of *Venkaṭesvara*<sup>3</sup> and *Alamelūṅga*<sup>4</sup>—for the daily service and processions, for the fortnightly processions, for the monthly processions and the annual processions, for the daily oblations, and illuminations, and for the distribution of food to all the officiating priests and other servants—the villages of *Melūru* and *Madalūru* in the *Vajagenhalli* hōbli, the villages of *Chetonhalli* and *Soganahalli* in the *Nallūru* hōbli, a new tank near *Savakanahalli*, a new garden and *Channa Viramma's* garden.

Oil for the sacred lamps will be provided for separately, from the palace revenue.

Moreover we have given all the dues of the following villages,—for the palanquin bearers of the god and the fanners with *chāmara*s, the two villages belonging to *Baichapura* and *Bairapura*—for the resident priests the two villages attached to *Averahalli*.

If any of these attendants absents himself his place shall be filled up, and the worship of the god be duly performed.

From whatever surplus of money or grain may remain after the performance of all the appointed services and the distribution of food to attendants, ornaments shall be made for the god. If the money should fall short for the carrying on of all the appointed services and the distribution of food to attendants, what is required shall be given from the palace, and the worship as appointed be performed.

<sup>1</sup> Krishna.

<sup>2</sup> His wives.

<sup>3</sup> Vishnu.

<sup>4</sup> Lakshmi.





## 116. S'ila S'asana at Mulbagalu, date A. D. 1431.

Size ft. 5 × ft. 1.—*Kannada Characters.*

May it prosper—May it be well—In the year 1353 of the victorious increasing era, the year Sādhārana, the month Phālguna, the 10th day of the moon's increase—a temple for this god *Prasanna Virupākṣha*, the wall of enclosure, the towers (*gopura*), the gilding of the pinnacles, the sacred tank in front, the funds for the decorations and processions, the agraḥāras, the mantapas, the maṭha for mendicant priests, these and all the other gifts,—through the merit of *Gaja Bedakāra Devardya Mahārāya*, the son of *Vijaya Rāya Mahārāya*—such was the service paid to this god *Prasanna Virupākṣha* by the Heggaḷe Devas of the *Viṣṇu Varddhana* gotra, *Akhanna Dandyaḷa* and *Middanna*, the sons of *Vannayamma*.

## 117. S'ila S'asana at Halebid, date about A. D. 1117.

Size ft. 8 × ft. 4.—*Hale Kannada Characters.*

Sun.	Attendants with chambers.	A Jain Tirthankara enthroned under a canopy.	Attendant with chambers.	Moon.
Cow suck- ling calf.				Elephant.

May the doctrine of *Traṭṭakya Nātha*, the supreme profound *śyād vāda* prevail; the Jain doctrine which is a token of unfeiling success. May the sign of the moon-rise of knowledge be supreme in the world. May wealth arise from the lotus lake of Jain yōgia. May the sun whose attributes are learning, wisdom and goodness, the friend of his worshippers, shine forth. May *Vijaya Pārs'va Tirthes'vara*, lord of the three worlds, who cannot be reached by the efforts of pride, whose three white umbrellas illuminate the city of the world, possessor of all riches, the luminous expander of wisdom, prevail. Eternally adored be *Om!* Reverence to *Vijaya Pārs'va Jines'vara*, whose feet are illuminated by the rows of jewels in the crowns of illustrious kings prostrate before him, the teacher of merit to the three worlds, the enemy of lust, superior to birth, growth and destruction.

Prosperity to the kings of the *Hoyasa* race, a destroying sword to hostile kings, a thunderbolt-weapon to the fiercest.

The manner of its incarnation was as follows—From the celebrated *Brahma* sprang *Atri*, and from him *Soma*. The son of *Soma* was *Pururava*, a king

of the earth praised by all the world. From him came the great king *Ayu*, then the beautiful *Nahusha*, then *Yayāti* and *Yadu*. In this line was born the celebrated *Sa'a*, surrounded by prostrate kings, a sea of all good qualities.\*

The increase of the kingdom of that king *Sa'a* was brought about on this wise.—

When with joy a Jain ascetic praised by Indra, possessed of the worship of Jains, an adept in all the sciences of incantations, was performing sacrifice to bring into his power the goddess *Podanāvati* of *S'as'akapura*, a tiger bounding forth, on the yogi saying 'Pierce it with the rod of the bow; drive it away *Sala* (*poy Sa'a*),' he removed that danger, whence the name of *Poyas'a* became celebrated as the title of the *Yadu* kings—and from *Sa'a* the *s'ardāla* (tiger) became their sign (or crest).†

When this tiger crest had become theirs could the fortune of courage escape their hands? Henceforth did the *Yādava* kings under the title of *Poyas'a* greatly increase in power.

In that line, like the moon among the stars, or as the loftiest peak in a chain of mountains, so arose *Vingadītya*, a conqueror over all his enemies, with a body brilliant as the sun. His son was *Ereyanga Bhūpa*, of a form like that of *Manmatha*, who had broken the pride of arm of hostile kings, a giver of benefits to the assembly of the learned, an abode of increasing greatness. Before the dread sword of *Ereyanga* even touched those his enemies whose bodies had not been prostrated in submission at his feet, their heads rolled off (a play on his name), and a warm stream was formed of the blood gushing from their bodies.

While all the world was filled with his praise, to *Achala Devi* and the king *Ereyanga* were born, like the *Trimūrti*, the king *Ballāṣa*, the king *Vishnu*, and *Udayadītya*.

Among these the great king *Vishnu* becoming separately glorious, winning from his own family great affection as having brought them to fame with himself, his career was like that of *Nala*, *Nahusha* and *Bharata*.

\**Tat anuplentham | tegrida Brāhman Atri Sonan tēd s'ri Samajan bhatājan pogaṭuttirpa Parāmaranipati and A'pur manāḥi tollāham sogeyippā Nahuman Yayāti Yada ramb urvī's'a sandānāḥi | nagaḥam s'ri Sajan dantēya nūram samyakten ratnāḥaram. †*

† *S' Sa'a nripatiya vāṇya s'ri manoriddhantman eyde vidhāna lageṇjan nūman sandāḥa Jina pāṇe nūḥam nūḥam nūḥam vīdyā kua'alam || mūḥam Jaina bhatājan S'as'akapuraḥa Pāḥam: De'yan mūḥam dāḥam mūḥam vīdyā vīdyā pūḥi mī vāṇya yagis'varam hūḥam dāḥam dāḥam poy Sa'a enāḥ a bhayam poyṇam Poyas'āḥam Yada bhāṇya: dāḥam dāḥam vāṇya loḥa s'ardāḥa chūḥam ||*





deluge and all the points of the compass filled with the sounds of their neighing; a collection of expanded merit, an unfading collection of good qualities bright as the moon or Ganges, lord of *Gaṅgagiri*, an elephant-keeper (*pākalam*) to the herd of elephants the *Pāṇḍya* kings, disturbing all the world with the noise of his armies, a destroyer of all the envious malignant who seek to raise themselves on the ruin of others, a Vishnu to the rākshasas the boasting kings, a Kumārasvami to Tārakāsura the evil kings, a follower of Brahma the good, of a body bedewed with the pure waters of mercy . . .

a fire to the grove the *Kaṭambas*, to the *Vengiri* forces the final deluge, a gale to the cloud *Jaya Kesi*,—while with these and all other titles, the illustrious *Tribhuvana Maṭṭa Bhūja Bala Vira Ganga Haysala Deva*, ruling *Taṭakāṭu*, *Koṅṇu*, *Nangali*, *Gaṅgavāḍi*, *Nojambavāḍi*, *Māravāḍi*, *Huligere*, *Halasige*, *Banarase*, *Hūmungaḷu*, *Nāḍugonda*, the illustrious and unequalled Vishnu *Bhūbhūja* was holding in his arms both the lady Earth—adorned with beautiful *Kuntala*<sup>1</sup>, with the admired *Madhya*<sup>2</sup>, and charming *Kāncchi*<sup>3</sup>—and *Sarasvati* :—

The dweller at his lotus feet—shining among the Jain kings as the ancient Indra, in firmness like Mandara, of pure descent in the Kaundinya gōtra, the beloved son of *Ebi Rāja*, a moon to the sea the womb of *Pompāmbika* (i. e., she was his mother), a great refuge for all the world, equal to Karna, in war like Indra, with splendid beautiful shoulders, with a fame shining like jasmine buds or still better like the moon or the Ganges, a place of recreation for the science of incantations, a *chakūra* bird to the moonlight of female faces, of a body which was as a stage for the goddess of courage to dance on, one for whose possession virtue and liberality contended, a jewel among ministers, a protector of the Jain doctrine, a head-jewel among the gems the good men, promoter of the increase of Vishnu Varddhana's kingdom, a sun to all the circle of the world, rejoicing greatly in making gifts, having obtained a boon from the goddess *Padmāvatī*, a ruler of the earth wed to the goddess of victory, a golden plate (or champion's medal) on the brow the brave warriors, the *Hiriya Daṇḍanāyaka* of unequalled glory, was *Ganga Rāja*,

the *Gaṅgavāḍi*

Ninety six Thousand . . .

To that *Ganga* chamūpati and to *Nāga*

*Devī* was born . . .

*Boyya* chamūpa . . .

(All the rest of this fine and important inscription is illegible owing to shade upon the photograph.)

<sup>1</sup> The Kuntala country, otherwise flowering locks.

<sup>2</sup> The Middle region, otherwise waist.

<sup>3</sup> The Kāncchi country, otherwise knee or girdle.

118. **Sīla Sasana** at Halebid, date A. D. 1196.*Size ft. 3 8/16. x ft. 2.—Hale Kannada Characters.*

Steward.	Son.	Steward.
Attendant with shikara.	A Jain Tirthankara.	Attendant with shikara.
Cow an- king calf.		Elephant.

May the doctrine of *Traṭṭokya Nātha*, the supreme profound *syād vāda* prevail; the Jain doctrine which is a token of unfailing success. May he be supreme who is the full moon to the ocean of the Jain doctrine . . . . .

May it be well—While the emperor powerful by his own might, a *Nārāyana* to the *Vādura* race, *Vīra Ballāja Devarasa*, was ruling the kingdom in peace and wisdom—In the year *Nala*, the month *Kārtika*, the 1st day of the moon's increase, Sunday—of the villages belonging to the *basadi* which *Siddigave*, the wife of the mahā vādja *hyavahiri Kavaṇamayya*, had built for the god *Sāntinātha*, *Appayya*, *Gopayya* and *Bāchayya*, the sons of *Mallarasaya* the doctor (*paiddigeya*)—for the worship of the god *Mallināthes'vara* of the semi-nary (*paṭṭas'ale*) which they had enclosed within the precincts of the *basadi* of that god *Sāntinātha*, for repairs of his temple, for enlarging or improving it, for the gifts to be made therein, and for the performance of the fortnightly and daily ceremonies—giving to *Rāmachandra Deva*, the disciple of the mahā *manjālāchārya* *Madaviya Balachandra Siddhānta Deva*, 60 *gadyānas* of gold, purchased *Kāḷuhalli* of *Kāraṇukere* and *Bammattigaṭṭa* of *Māchihalli*.

The boundaries of that *Bammattigaṭṭa* are as follows:—east, the stone of the *Ilīḷi* well; south, . . . . . west, the *Yelcha* hollow: north, the tank bund.

Also they gave 20 *bonnu* and built with stones the north side of that tank from the south weir of the tank to the stone at the east wall.

(The provision) for the daily worship of the god shall be as follows:—For cooking the *boli* (offering of food), 5 *ballas* of rice, 1 *māna* of cakes, 2 *solige* of ghee; for the lamps 5 *māna* of oil; . . . . . for betel-leaf 2 *fanams*, for incense 3 *fanams*, for sandal-wood powder 3 *fanams*, the fee of the officiating priest 1 *fanam*.

(Moreover) to provide daily for the garland-makers 6 *ballas* of rice (they presented) 1 *gadyāna*. For the food of one or two (persons) to remain at the *maṣha s'āle* to keep watch, 3 *gadyānas*. For the three *Nandis'vara* (sacred bulls or images of bulls) 1 *gadyāna*. For the dancing-girls who come to pre-

sent the offering of flowers, . . . . . Also for the swing, the fortnightly illumination, the ceremonies at the times of eclipses and of equinoxes, for the procession with lights, and for all other ceremonies that are required, for the *dāna s'āle* (hall of gifts or distribution of food), for feeding the poor in the old temple (*baṣṭi*) within the town, and for the cock-house . . . all free of every burden.

The priest of the god *S'antinātha*, the farmers (*gaṇḍas*) of *Kāraḍu-halli*, . . . . . will attend to the maintenance of this gift.

Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

### 119. *Sīla S'asana* at Halebid, date A. D. 1637.

*Size ft. 5 × ft. 2.—Kannada Characters.*

Sun.

Moon.

May the doctrine of *Traḷlokyā Nātha*, the supreme profound *syūd vāda* prevail; the Jain doctrine which is a token of unfailing success.

Adored be *S'ambhu*, beauteous with the *chāmara*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May the dance of *Siva* on the spot watered by the daughter of *Brahma* (the celestial *Ganges*) be your protection, exhausted by which the hoods of his many serpents being expanded and their mouths gaping they see in the sun's rays a mirage of water provided for their refreshment abounding with flocks of the *chakravāku* bird,

May it be well—In the year 1560 of the victorious increasing *S'ālvāhana era*, the year *Is'vara* being then current, in the month *Phālguna*, the 5th day of the moon's increase, Thursday—while *Venkaṭadri Nāyaka Ayya*, the eighth emperor in the *Kali-yuga*, (son) of *Krishnappa Nāyaka Ayya*, resting like a royal swan at the two lotus feet of the god *Channa Vira Venkaṭeśa* of *Vela-puri*, born like a full moon from the ocean of nectar the *Vaishuava mata*, a protector of his subjects, a protector of divine images, a protector of his own dignity, a protector of his race, possessed of tributaries and all the seven royal qualities, punisher of kings who fail in their given word, the punisher of the evil, the protector of the worthy, shining with friendship and all the other modes of policy, associated with ministers characterized by all the



five divisions of good council, a *ganda bherunja* to hostile kings, a head-jewel of brave Kshatriyas, a cage of adamant to those who claimed his protection, a Govinda in an ocean of victory, . . . in war a Bhīma, lord of the great city *Maṇinagapura*, a destroyer of the seven royal powers of hostile kings, . . . conspicuous with these and all other titles, was ruling with justice the kingdom of *Belūr*—

*Hayappa Nāyaka*, removing the sign of the linga which Huchappa Deva had affixed to the pillars of the temple of the god *Vijaya Pārs'vanatha* of *Halegahisū*, set up the image of Nandikes'vara, carved out of beautiful shining stone . . .

(*Rest illegible owing to the photograph being greatly reduced and parts in shade.*)

## 120. Sila Śasana at Halebid, date A. D. 1274.

*Size fl. 3 = fl. 1 4'—Hale Kannada Characters.*

A Jain Yati

seated in a temple, with certain religious vessels on either side.

May it be well—The favorite disciple of *Miḥghanandi Bhaṭṭāraka Deva*, of the *S'ri Māla saṅgha*, the *Deśīya gaṇa*, the *Pustaka gacchha*, the *Koṇḍa-kundānvaya*, the *Digales'vara* *baḥiṇ* and the *S'ri samudāya*; the auspicious *Nemichandra Bhaṭṭāraka Deva* and *Abhayachandra Siddhānta chakravartī* being his *śikṣāguru* and *ś'rāuta guru*;—*Yīla Chandra Paṇḍita Deva*, celebrated in the world for his teachings on penance (*tapu ś'rutāṅgulim*), having announced in the *S'aka* year 1197, the year *Bhāva*, the month *Bhādrapada*, the 12th day of the moon's increase, Wednesday, at the time of noon that he would enter the tomb, addressing the four castes, and saying "Know ye not that ye will all acquire great merit? Obtain God. Om."—completing all the rites of a *sanyāsi*, and seated on the *palyuka*, praising the forms of the *pañca paramaśī*,

\* *Madhyāhna śikṣāyā yamagē saṁskṛtā yamhū chatur veyyagagāḥ arāda śāstharan śāstrem-  
mīkar appaṇḍita nīyamisi Om itam Om eva sanyasana pārttikam sukṣa veyyittiyam eulāpā  
palyukāśramāḥ irāda pañchāparamaśīgāḥ sanyāsamam dhyānānta sa . . .*

121. S'ila S'asana at Belur, date A. D. 1578.

Size ft. 4 3' x fl. 1 10'.—Kannada Characters.

The Vaidik symbols

Chakrav.

Text: 1998

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May it prosper. Adored be *S'ambhu*, beautiful with the *châmara*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May *Kesava* ever protect you, the giver of happiness, with ruddy sales like the brilliant eye of the red waterlily, the giver of their desires to the chiefs of men and to the gods, worshipped by the great rishis, resplendent as a crore of suns.

May it be well.—The year 1500 of the victorious increasing S'ālivāhara era having passed, and the year Bahudhānya being current, in the month Śrāvana, the 8th day of the moon's decrease, Saturday—while the great king of kings, the supreme lord and king, hero of valour, *S'ri Ranga Rāya Mahārāja* was ruling his secure kingdom of the world\*—

The following was the grant made by *Kṛṣṇappa Nāyaka*, a chief among kings, worshipper of the feet of the god *Cheṇṇiga Rāya* of *Vēḍapura* the southern *Vāraṇai* . . . . . in order that (his father) *Veṅkaṭṭri Nāyaka* might obtain merit (*dharma*), and that the mother who bore him might obtain happiness (*puṇya*), and that his brothers might obtain favour (*anugraha*).

*Erishnappa Náyaka*, a bee at the lotus feet of *Sri Ranga Ráya*.

(Rest illegible owing to reduction of the photograph).

\* *Srīman maharājadhīrāja rāja parameśvara śrī nira pratāpa Śrī Ranga Rāya Mahārājara prīṭhi śhīra rājama devalīrāṇṇī.*

## 122. S'ila S'asana at Belur, date A. D. 1625.

Size ft. 4 3' x ft. 1 8'.—Kannaḍa Characters.

Sun.

The Vaishnava Symbols  
Trinamasa.

Moon.

Chakras.

S'ankha.

May it prosper. Adored be S'amḍha, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well—In the year 15(4)7 of the victorious increasing S'alivāhana era, the year Kródhana, the month Mūgha, the 8th day of the moon's decrease, Monday—the service of a verandah to the temple of Chenna Rājyasvāmi of Volapura.

We, Krishnappa Nāyaka, Venkajādri Nāyaka, Ulipa Mūrticappa Nāyaka, and Marina Nāyaka, in order that our grandfather Yarama Nāyaka, our father Peddi Nāyaka, and our mother Betamma may obtain merit, have built a verandah of 26 *ankanas*, and devoted it at the lotus feet of Chenna Rājyasvāmi.

## 123. S'ila S'asana at Belur, date about A. D. 1600.

Size ft. 4 8' x ft. 1 8'.—Kannaḍa Characters.

Discus.

Trinamasa.

Conch.

(The inscription is illegible.)

## 124. S'ila S'asana at Belur, date about 1650.

Size ft. 3 x ft. 1 6'.—Kannaḍa Characters.

Sun.

Trinamasa.

Moon.

Money devoted to God. Prosperity.

A command of the authorities of Belur to the washermen caste of the fifty-six countries, residing in the Belur country.

The following tax shall be collected from all your caste.—For a girl or woman a *varaha*, for a widow four *varaha*

(Rest not clear the language being very corrupt.)

*S'ri salegat aya mangalam Belūra sthānakarū Belūra śūrya aravutt śūrya deś'ala asagara jātigen śhida s'asana ninna jātigavara u. kanne vennage varahā ganḍa anttaṇṇige adlu varahā*



125. *S'ila S'asana at Belur, date about A. D. 1380.\***Size ft. 4 x ft. 1 6/8.—Has Kannada Characters.**(The inscription very much reduced in photographing.**The beginning is not given.)*

Having subdued the *Kerala*, *Taulava* and *Andhra* kings  
can you fail in accumulating mighty spoils.

That you and your enemy meet on the same battle-field is the only similarity between you, for as even the young of a swan separates the milk from the water with which it is mixed, so do all people discern in you (two) the distinction between good and evil.

When *Gunajappa Danjindtha* goes forth to battle who can withstand him and live?—the possessor of forces and of all the eight royal requisites, a place of destruction for thousands

Whatever ministers refused to help him in war, reckoning that a man who refuses to assist another is as bad as a drunkard, he punished them according to his superior wisdom and thus ruled the earth.

Having encountered in battle and overcome the kings of *Anga*, *Ganga*,  
*Kalinga*, *Kaphara*, *Kamboja*, *Sinhala* . . . . . *Mugudha*, *Malava*,  
*Kerala*, *Jiddiya*, *China*, *Joniga* . . . . . *Chola*, *Pandya*, *Vidarbha*,  
*Saurashtra*, *Kuru*, *Maru*, *Pancha*, *Panchala*, . . . . . *Telunga*,  
and as far as *Parasika*, he set up pillars of victory in *Kalahana*, *Kasimira*,  
*Mahabhoja*, *Kakamika*, *Ekapada*, *Ghelamukha* .

and in all these regions caused his name to be greatly renowned  
this *Gunja Danjindhinatha*.

By order of the auspicious great king of kings, the supreme ruler of kings, *S'ri Vira Harihara Maharaya*,—seeing that the grants to the god *Chenna Kes'avanatha*,—favourite deity of the great king of kings *Vishnu Varadhdana*, possessor of the auspicious *Velur* which is as a new *Vaikuntha* of the lower world, gratifier of every human desire among the crowds of worshippers who adore him, who incarnate in a body presents himself to the sight of his followers in the midst of his splendid pile—which (grants) the ancient king *Vishnu Varadhdana Bitti Deva* had made for the decorations, processions, and other holy ceremonies, had through lapse of time become diminished—

He restored them, and made a decree to perpetuate as long as sun, moon and stars endure, the orders for the recital of the *Veda*\* which that *Bitti Deva*

\* Compare with No. 124.

had given, for the daily worship according to the *Pancha Ratra* ritual and the *Mantra Siddhanta*, the worship of the throne,<sup>1</sup> the enthronement for the bath,<sup>2</sup> the enthronement for decorations,<sup>3</sup> the enthronement for processions,<sup>4</sup> the enthronement for offerings of food,<sup>5</sup> the enthronement for retiring to rest,<sup>6</sup> for the display of the sacred emblems,<sup>7</sup> the ceremonial contact,<sup>8</sup> for the sixty four festivals of rejoicing, for the worship with flowers, the daily oblation, the daily procession, the fortnightly festival, the monthly festival, the yearly festival, the festival of purifications,<sup>9</sup> the festival of remaining at home,<sup>10</sup> the festival of the engine (or disc),<sup>11</sup> the festival of invoking Rāma and Krishna,<sup>12</sup> the festival of worship with lotuses, the swing festival, the festival of illumination, the festival in Mārgaśīra, the festival in Pūṣya, the festival in Chaitra, the decoration with the nine gems, the decoration with new cloths and jewels, the burning of sandal perfume, the congratulation, the presentation of fruit and delicacies, the presentation of a bull, the offering of honey, the offering of seeds the display of the four divisions of the army,<sup>13</sup> the exhibition of the mirror and of garlands, the exhibition of dancing, the procession to the treasury, the bathing at equinoxes, at solstices, and at the time of the sun's entering a new sign, the waving of lights, the penance for defects (or omissions) in the daily service, and the penance for accidental interruptions,<sup>14</sup> the peace offering, the festival of bringing the god home from a distance, for these and all other festivals and ceremonies.

Moreover, at the gate which *Gaṇa Sōlār* (?) the Turk of *Kalubari* coming, broke open and burnt<sup>15</sup>, he built a gopura and 107 chambers.

In height that tower was equal to one foot of *Purodhara* (Brahma), or to one of *Sīrṅgīna* (Viṣṇu). It resembled the mountains Meru, Himavan, Rumaṇvan, Malaya, or the highest peak of Mandara. The pinnacles on the spire shot up as far as svarga, and were marked with prints of the lotus-feet, decked with golden anklets, of hosts of *siddhas* and other celestial beings.

<sup>1</sup> *Faka pādīyana*.    <sup>2</sup> *Mantrāsana*.    <sup>3</sup> *Saṁśāsana*.    <sup>4</sup> *Alaṁkāśāsana*.    <sup>5</sup> *Yajñāsana*.  
<sup>6</sup> *Bhojyāsana*.    <sup>7</sup> *Saṁyāsana*.    <sup>8</sup> *Apachāritra*.    <sup>9</sup> *Saṁsparaśana*.    <sup>10</sup> *Paṇḍitāsana*.  
<sup>11</sup> *Sīdhāna śaṁśāśana*.    <sup>12</sup> *Yantrāsana*.    <sup>13</sup> *Rāma Kṛṣṇa jāpāsana*.    <sup>14</sup> *Chatur-*  
*gobala*.    <sup>15</sup> *Nīlga naimittika prajayachitta*.

\* *Kalubari*geya Turuka *Gaṇaśārana* (?) bandu mukṣu saṁśāśanaśa śīgṇa.

## 126. S'ila S'asana at Belur, date A. D. 1548.

*Size ft. 4' x ft. 1 3'.—Bale Kannaḍa Characters.*

Diana.

Trinamra.

Cobah.

May it prosper—Adored be *Sambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well—The year 1470 of the victorious increasing S'alivāha era having passed, the year Kilaka being then current, in the month Ashādha, the 11th day of the moon's decrease, Monday,—while the auspicious great king of kings, supreme ruler of kings, hero of valour, *S'ri Vīra Sadās'iva Deva Mahārāja* was in his residence of *Hampe Hastināvatī*, ruling the kingdom of the world—

The grant of land which *Chikka Singappa Nāyaka*, the son of *Hirya Singappa Nāyaka*, receiving it from the hands of *Krishnappa Nāyaka*, the son of *Madapada Rayyappa Nāyaka*, presented to the favourite god of all the lips of the kings of kings, the god *Channa Kes'ava* of *Telūpura*, the Vāraṇas'ī of the south, the new Vaikunṭha of the lower world, was as follows.—

For the S'iva-rātri car festival of the god *Channa Kes'ava*, he gave in the *Hāsana-s'tane* one village *Chikka Gaddahalli* and one village *Govindānahalli*.

And within the limits of these two villages all the paddy land, and the dry cultivation land, together with all the rents\* therefrom, the profits of land given out on half share cultivation†, and the *ashṭa-bhoga-tējas-svāmya* rights of *nidhi*, *nikshēpa*, *jala*, *taru*, *pāshāna*, *akshina*, *āgāmi*, *siddha*, and *sūkhya*.‡ With the pouring of water and presentation of a coin § were they given.

May prosperity attend the gift thus made.

Of making a gift or perpetuating one, the perpetuating one is the best. He who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude.

\* *Samarādāya*. † *Vārādāya*. ‡ See note p. 3. § *Hiranyādaka dāna dhāra*.



## 127. Śīla Śāsana at Belur, date A. D. 1554.

Size ft. 6 4' × ft. 1 5'.—Kannada Characters.

—  
Hannama.

\* May prosperity attend it.—In the year 1477 of the victorious increasing Śālivāhana era, the year Rākshasa being then current, in the month Māgha, the 5th day of the moon's increase.—While the great king of linga, supreme ruler of kings, hero of valour, *Vīra Sadas'ita Mahārāja*, seated on his jewel throne, was in *Vidyānagara*, ruling the kingdom of the world—

Seeing that disputes would arise between the cultivators (*halagaru*) and the artificers (*pāñchāluru*) in the presence of (the god) *Channagi Rāja* of *Beluru*, *Rāma Rājaya*, in the presence of *Tirumala Rājaya*, inquiring into the former rights of the artificers, *Rāma Rājaya* and *Tirumala Rājaya* decreed to the artificers the southern street of *Beluru*, and to the cultivators only the back row for dwellings, from the *Vīra* Bhadra temple in the east to the southern fort on the west; and added some houses and waste lands on the south, saying, 'There perform your ceremonies, and build houses. The land lying between these grants . . . . .

The kings who shall arise in *Vidyānagara*, in devotion to that *Channagi Rāja* may not refuse to grant the contributions to the artificers for the car and other festivals, without incurring the wrath whereby he destroys his enemies.

All of us most honorable citizens, *Rāma Rājaya*, *Bāndarasa* agent for the affairs of *Tirumala Rāja*, and *Hāsana Basejji* agent for the affairs of *Rāmappaya*, have made the donation to the god *Channa Kes'ava* according to the decree of *Rāma Rājaya* and *Tirumala Rājaya*.

Of making a gift or perpetuating one, the perpetuating one is the best. He who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude.

Whoso violates this decree given to the artificers forfeits the favor of *Chenniga Rāja*.

\* The inscription is not free from obscurities.

## 128. Sila Sāsana at Belur, date about A. D. 1380.

*Size ft. 6 8' x ft. 1 0'. Hoja Kāṣṇaśa Characters.*

Adored be *Narazimha*. The command of the god *Kes'ava*, enriched as with a garland by a line of adoring gods and *rākshasa* chiefs, lord of *Velapura*, the city of delights. May that god *Kes'ava* protect us, who dwells in the ulterior part (*parārtha*) of *Jambū-dvīpa*, shining with the combination of all good qualities, creator of all worlds, praised and worshipped by *Brahma*, *Is'ana* (*Siva*) and the *nava* *Brahma*, of a form of glory, lord of the three-*vedas*, with eyes resembling the crimson water-lily, bearer of the discus, the holy, the god who enables his devoted worshipper to win heaven.

Whomsoever the *Vedāntins* in their hearts adore under the name of *Brahma* or of *S'iva*, or the *Buddhas* under the name of *Buddha*, whomso the *Naiyyāyikas* skilled in the sacred scriptures (adore) under the name of *A'tma* (soul), whomso the *Jainas* understand by *Tana* (body), whomso the *Mīmāṃsikas* call *Karma* (action), that god *Kes'ava* ever grant your desires.

That god *Kes'ava* preserve us from all calamity, who laughs till the final deluge (*pralaya*) at the consuming flames from *S'iva's* central eye, who is in the form of the *kalpa-vriksha*, in mercy like a great cloud, glancing like lightning over the garment that covers the breasts swelling like mountains of *Lakshmi*, lord of all the chiefs of the gods.

That god *Kes'ava* grant us happiness, who in the time of the illustrious *Hoysana* kings, adorned with the collection of all good qualities, conspicuous for bodily strength,—as if the divine *Vishnu* sought how to obtain similar fortune, took upon himself the plan of the protection of all the world in *Velanagara*, the city of his servant.

The god *Kes'ava* of *Velapura*, giver of sight to the blind, who raises up the poor to royal dignity, who causes the lame to be the swiftest of the swift, makes the dumb as eloquent as *Brihaspati*, the barren to be crowded with offspring, the granter of all desires, alike to the residents of that country and to foreigners from abroad—protect us. The great god *Kes'ava* protect us, the god whom the wise *Nārada* hymned as follows; 'O destroyer of sin, god of gods, the supreme, remover of all sorrow, the merciful'; who dwells, the first original body of the god, in the city of *Velapura*, which is a shore to check the rising waters of pride.

In the three worlds which came into being from an essence (*tāta*) incomprehensible and indescribable, which are wonderful with the varieties of uncreated illusions (*māyo*), did *Brahma* create many distinguished kings, among

whom, during the Kali yuga, in order to purify the sins of the age, *Sangama* came into being.

From the union of *Sangama*, descendant of a beautiful race, with *S'arada* sprung five children, resembling five kalpa-vrikshas. The . . . of them was *Haryappa* whose . . . was *Buika* Nripati, bearing the burden of all the world. From him sprung *Harihara*, lord of the Lakshmi of worldly fortune.

In presenting gifts of gold to Brahmans, like Karna the son of *S'arya*; in making gifts of lands and gifts of cows, the real Paras'u Rāma; in satisfying the desires of all, without any parallel,—thus meritorious, *Harihara* prospered.

While *S'ri Vira Vijaya Harihara Mahārāja*, great king of kings, supreme monarch, chief jewel among the ornaments of the race of kings, the Hindu raja who was paramount sovereign of the eastern, western, southern, and northern oceans, protector of the brave, a destroying serpent to kings who break their word, conqueror of the most powerful heroes; in his new capital and the chief of cities *Vijayanagara*, which shines on the banks of the *Pampa* river, amid the society of persons ever devoted to works of merit, was ruling in peace and wisdom\* the kingdom of the world—

The servant living with affection at his lotus feet, an all-subjecting incantation in bringing into his power the Lakshmi of victory over hostile kings, was *Vijaya Gunja Danjanātha*.

To describe his glory.—As in former times to king *Das'aratha* was an excellent minister *Samantra*, even so to *Harihara* was *Gunja Danja*, the master over his enemies. Great was the fame that *Gunja Danja* had gained in the world, into the tongues of the flames of the night of whose sceptre-like arms the *Yavaca*, *Turushka*, *Andhra* and other kings had fallen like moths, a chief of ministers, whose policy was an all pervading energy strengthened by the brightness of wisdom. Having in battle subdued all hostile kings and set their wives free, ruling the earth with justice, his ministers and gurus executing his orders, *Gunja Dandāthipa* by himself grew prosperous, shining in his independence as a great light among other kings.

† While merely in his mind forming the intention of war, the king of *Anga* lost all his limbs, the king of *Kalinga* went out of his senses, the king of *Gurjara* was seized with a fever of anguish, the king of *Panchāla* rushed into death, the king of *Sindhu* with his mighty forces threw himself into the sea, the *Andhra* king went blind and was as if bound though not caught in a snare, while the *Chola* king was turned into a hog.

\* See note p. 2.

† In this and the following verse the fate of each king is described in a play of words upon his name.



*Anga* was beaten on the field of battle, *Kalinga* bolted from the field, *Anihira* hid himself in a cave of the mountains, *Gurjara* bellowed with cries, *Konkana* was put in a corner, *Chola* took refuge in the hills; when the victorious *Gunga* was made a commander of the forces.

Renowned as the first of great ministers, a globe on which might daily grow surpassing valour, profoundest prudence, lavish liberality, highest courage, untiring energy, wealth and fame; a benefactor and skilful administrator to the Brahmans, protector of the good, punisher of the evil; may it be well with him. Who exceeds him in merit, in prowess, and in the strength of his forces?

(The *s'asana* ends here and is evidently incomplete).

## 129. *S'ila S'asana* at Hassan, date A. D. 1561.

*Size fl. 6 X fl. 2.—Kannada Characters.*

Worshipper.

Moan.

Jinga.

Naṇḍi.

May it be well. I bow to the commands of the supreme *Virupāksha*, commands which without a beginning are fixed and eternal as the *Siddhas*. Even as the furious *Rudra* when with the weapon of his energy he conquered and put to death the hosts of evil spirits and subdued the gods, thus victorious does *Vira Bhadra* shine. Adored be *Sambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds.

May it be well. The year 1452 of the victorious increasing *S'clivāhata* era having passed, the year *Rudhirōdgāri* being then current, in the month *S'rāvana*, the 10th day of the moon's decrease, Monday, at an auspicious time, the ruler of the kingdom, *Sadas'ira Mahārāja*, son of the mahā manjales'vara, . . . great king of kings, supreme ruler, *Vira Pratāpa Achyuta Rāja Mahārāja*, being in the city of *Hastināvatī Vidyinagara*, ruling the kingdom in peace and wisdom,\*—presented to the god *Virupāksha* of *Hāsana*, the village of *Sattihalli*, situated within the district governed by *Rāma Rājaiya* the agent for his affairs, and within the *Hāsana* country, which by right of the *Nāyaka*-ship was ruled by *Krishnappa Nāyaka*, the son of *Singappa Nāyaka*.

Moreover, many people having represented to *Krishnappa Nāyaka*, the son of *Bayappa Nāyaka*, with all humility, that he should secure the merit of

\* See note p. 2.

festive processions, he presented to the god *Virupāksha* of *Hāsana*, the paddy land, the fields, the great watercourse, the dam with the land under it, and arable ground belonging to the village of *Sattahalli* in the *Hāsana* country which (land) *Tammappa Náyaka*'s brother *Bukkanna Náyaka* had leased to him, having freed them from the imposition of *kānike*, *kappa*, *jōfi*, *beḍige*, *taḷavārike*, *aliyu*, *ambyāya*, *sanaya*, *sanbhya*, *bidāna*, *sunka*, and *sandige*.\*

In order that the power and merit and glory in success of great kings might accrue to *Krishnappa Náyaka* the son of *Bayappa Náyaka*, *Bukkanna Náyaka*, the son of *S'andāvāra Krishnappa Náyaka* and younger brother of *Tammappa Náyaka*, presented the village of *Sattahalli* for the car festival of the god *Virupāksha*, erecting a *sāsana* of the gift.

And the villages of *Biranahalli*, *Aaruvalli*, *Rājaghatṭa*, *Manḍigenahalli*, *Gudḍenahalli*, and *Veṇṇaganagūḷa*, belonging to the temple of *Virupāksha*—*Hallanahalli* belonging to the god *Holoda Rāmes'vara* for the accounting and the daily offerings—*Honnēnahalli* belonging to the god *Vighnes'vara*,—and the paddy land and fields under the *Hāsana* tanks . . . presented, with freedom from the imposts of *jōfi*, *beḍige*, *kānike*, *birāda*, *hiṭṭu*, *hunni* and *biḷavarīṭṭi*, to the god *Virupāksha*—they erected a *sāsana* and bestowed upon the gods *Virupāksha*, *Holoda Rāmes'vara* and *Vighnes'vara*.

Whoever among the kings of the *Hāsana* country, its chiefs, *saṁbhoras* (accountants), *gaṇḍas* (farmers), subjects or officers, now consenting to consecrate these villages to the service of the god *Virupāksha*, shall at any time unjustly resume them—will incur the guilt of slaughtering cows and Brahmans in the holy city of *Kāśī* in the presence of the *Viśvanātha Līṅga* on the *Maṭikarnika* bank; of incest with his mother, of killing women, and of murdering gurus. In the mahā *Narakas* shall he remain, enduring through many *Brahma kalpas* and *manvantaras* the tortures inflicted by the servants of *Yama*.

Whoso protects this gift, shall derive the merit of a crore of *as'vamedhas*, together with the supreme merit of those who present a thousand cows with all

\* *Kānike*, offerings or gifts; *kappa*, tribute; *jōfi*, a favourable quit-rent; *beḍige*, begging; *taḷavārike*, village watchman's dues; *aliyu*, waste or ruin; *ambyāya*, injustice; *sanaya*, season or proper time; *sanbhya*, enumeration; *bidāna*, tenant duties, or else fallow land; *sunka*, custom; *sandige*, fire-wood.

† The foregoing note explains some of these terms; the others are—*birāda*, apportioning, that is, of any extra fine or assessment upon a village amongst the individuals; *hiṭṭu*, door or parking, that is for feeding government peons when passing through a village on duty; *hunni*, full moon; *biḷavarīṭṭi*, the amount of seed required for a portion of land.

their adornments. For a hundred of celestial years shall they receive honor from the king of the world of gods, thence rising to the service of Mahes'vara in Kailāsa, they shall become one with the supreme spirit.

Of making or continuing a gift, the continuing it is the best, for he who makes a gift obtains svarga, but he who continues it obtains final beatitude. To lay a tax on land which has been freed is to incur the guilt of slaughtering a thousand cows. To remove the burden laid on the land is to secure residence for ages in heavenly bliss.

By *Krishna Nanjappa*, the son of the teacher *Hāsana Nanjappaia*, well versed in the Yajur veda, was this s'āsana composed, on the 4th of Ashāda. *Kālachandra* corrected it, and *Timmalachāri*, a dependent of *Lakhanachārya* of the Kās'yapa gōtra, engraved it.

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From Major Dixon's Photographs.

II.

TA'MRA S'A'SANAS,

OR

INSCRIPTIONS ON COPPER PLATES.

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## 130(i). Tamra Sāsana at Anantapur\*, Professed date B.C. 3066.

3 Plates, 4 sides.—Nandi Nigari Characters.

(First line partially broken off. Contained the following verse.)

May it be well.—Supreme 'is the boar form of the resplendent Vishnu, which dispersed the waters of the ocean and bore up the peaceful earth on the tip of his strong right tusk.

While the protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, lord of *Hastinapura*, the bestower of widow-hood on the wives of the riding Bhagadatta kings, a sun to the lotus of the *Pāṇḍava kula*, terrible in war, an unsparing bow to *Kalinga*, a sun among males, unsurpassed hero, invincible champion on the field of battle, disgracer of *As'vapati Rāja*, slayer of *Gajapati Rāja*, smiter on the head of *Narapati Rāja*, a Révanta among skilled horsemen, tanner of the deers his neighbour kings, the daily terror of the four quarters of *Konkaya*, to the wives of others as a son, possessed of a flag bearing the device of a golden boar, adorned with the glory of all lines of kings, born in the *Soma vams'a*, son of the emperor *Parikshit*, the emperor *Janamejaya*, was in *Hastinapura*, ruling in peace and wisdom—

On the occasion of his coming to the south on an expedition of victory, halting the army at the confluence of the rivers *Tungabhadra* and *Haridra*, in the presence of the god *Harikara*, in the month *Chaitra*, the dark fortnight (part of the plate broken off) the time of the sun's going north (part of the plate broken off) at the *vyati pāta*, at the auspicious time of an eclipse of the sun, when it was a half obscured, at the conclusion of the *sarpa yaga* (serpent sacrifice)—to the Brahmins from *Gautama-grāma*, situated within the *Khampana Sāntalige*

\* This is known as the *Gauj agrahāra s'a'sana*. The following is the text of the first part.

*Samānta samanta-bhucandraya ś'ri-prithvi-vallabha mahārājāśhīrṣya parama'svara para-  
vā-bhāṣidraḥ Hastinapura-varddhivara ś'roḥaka-Bhagadatta-ripa-rāja-kāśā-datta-pari-  
vādhavya Pāṇḍava-kula-kamala-mārttunda kādava-prachanda Kalinga-kādava-gaṇa-  
vādhaja śhāṅga-vira vāpa-rāya-dhira As'vapati-Rāja-dishpaṭa Gajapati-Rāja-kamādhaka  
Narapati-Rāja-mastaka-tala-prahāri haydrusha-pravāha-rekhā-Révanta sāmanta-virga-  
chandra Konkaya-śhātara-diga-bhāyabara-nityakara parāṅgand-putra suvarṇa-vallāha-līlakhana-  
dhaja samanta-rājāśhīrṣya-samānābhita ś'ri-Soma-vamsādhamā ś'ri-Parikṣita-chakra-  
varāṇa taya putra Janamejaya-chakravartī Hastinapura mukha-sat'bhāginodana rājyam  
karoti dakṣiṇa-kādava digvijaya-yātreṣu vijayam karoti Tungabhadra-Haridrā-gaṇam  
ś'ri-Harikara-Deva-samīkṣau kajakam utkalita Chaitra-mās kṛishna . . . karag-  
vāya-sa . . . vyati-pāta-nimitta suryya-parbhāgi-anthā-grāsa-grahita māmā sarpa-  
yagam karoti Bṛahma-parichchāhara-māthya Khampana-Sāntalige-śhāra-māthya Gāu-  
ta-grāmatu Brāhmaṇa j'e.*

Thousand in the middle of the *Banavase* Twelve Thousand—namely to *Govinda Pattavariddhana* of the Kannaḍa śākhe and Gautama gotra, to *Vāmana Pattavariddhana* of the Kannaḍa śākhe and Vaiśiṣṭa gotra, to *Keshava Yajnadikshita* of the Kannaḍa śākhe and Bhīradvāja gotra, to *Nāraṇadikshita* of the Kannaḍa śākhe and Śrīvataṣa gotra, and the thirty two thousand Brahmans of many gotras sprung from the four-faced (Brahma), coadjutors in the sacrifices—when the final offerings for the consummation of the sacrifice were being made, the Emperor being rejoiced, presented five manner of gifts, umbrellas, palanquins, a throne with guards, with *Nājaballi*, *Bāḍaballi*, *Chikkā Hārika*, *Dopaḍāru*, *Talangere*, *Sulligaḷu*, *Sāgara*, *Gauḷa*, *Sāḷāru*, *Bācheyanahalli*, *Champagaḷu* and *Haripampagaḷu*, these twelve villages situated in *Gautama grāma*, together with the (imposts) *aṅka*, *danḷu*, *ḷaṇḷana*, *nāḷu*, *bīṣṭi*, *galiya*, *nunka*, and the *aṣṭa-bhoga-teja-svāmya* rights—(presented these) with every ceremony and with pouring of water.\*

The boundaries of these *grāma*:—On the north-east the stream at the junction of the boundaries of *Gautamagrāma*, *Banśūr* and *Sāliyūru*; then turning south, the joint boundaries of *Gautamagrāma* and *Sāliyūru* as far as *Amhaligāḷa*; thus west, the stream which forms the boundaries of *Gautamagrāma* and *Sāliyūru*; thus south, the joint boundaries of *Gautamagrāma* and *Sāliyūru* to the pond on the *Uyagaḷḷe* (mound); thus south, the joint boundaries of *Gautamagrāma* and *Sāliyūru* as far as a stream. Thence the southern villages:—On the south-east, the joint boundaries of *Gautamagrāma*, *Sāliyūru* and *Kānvapura*, to the beginning of the *ryāṅḥra* trees between the two hills; then looking west, the joint boundaries of *Gautamagrāma* and *Kānvapura* as far as the *Kaduvaṭa* stream; thus west, a watercourse which meets the joint boundaries of *Gautamagrāma* and *Kānvapura*; thus west, the junction of the boundaries of *Gautamagrāma*, *Kānvapura* and *Maliya-ūru* at the *Kataki* mound; thus west, the joint boundaries of *Gautamagrāma* and *Maliya-ūru* to the group of red stones; thus west, the saline stream at the junction of the boundaries of *Gautamagrāma*, *Maliya-ūru* and *Anḍāsara*. Thence the western villages:—the salt river at the junction of the boundaries of *Gautamagrāma*, *Anḍāsara* and *Hosagunda*, where it is unfordable; then looking north, the joint boundaries of *Gautamagrāma* and *Hosagunda* as far as a stream; thus north, the joint boundaries of *Gautamagrāma*, *Hosagunda* and *Bidaruganji*.

\* *Chatur-mukha-nāḍa-gotrābhyo dātṛiṇāṁ-sahasra-Brahmaṇāṁ varṇya-yajña-paripadkūṭi-śaḷaṅga-samāḥ mantriṅga-praṇāman karoti chakravartīti vachchhi panchāṅga paṇḍiya chhatra sukḥāṁsa dāṇḍa gullige anḷa danḷa ḷaṇḷana nāḷu bīṣṭi galiya nunka aṣṭa-bhoga-teja-svāmya* (see note, p. 3.) *Gautama-grāmaṁ tena madhye pravishya* (here follow the names of the villages) *chaṁ dvāḍasa grāmaṁ nirba samāya ākārāpāṭakam datta*.



thus north, the joint boundaries of Gautamagrāma and Bidaragunji to the Kahira kola (milky stream); thus north, the stream at the junction of the boundaries of Gautamagrāma, Bidaragunji and Trigadhapola. Thence the northern villages :—on the north-west, the second junction of the boundaries of Gautamagrāma and Trigadhapola at the Uriya stream; then looking east, the joint boundaries of Gautamagrāma and Trigadhapola to the Ketaki mound and white *mālī* trees; thus east, the joint boundaries of Gautamagrāma and Trigadhapola to the red stone; thus east, the joint boundaries of Gautamagrāma, Trigadhapola and Biliyūru to Kamsagaḍḍe; thus east, the joint boundaries of Gautamagrāma, Biliyūru and Madala to the Sura kola north of the hill; thus east, the joint boundaries of Gautamagrāma, Madala and Banniyūru to the baṇbu trees; thus east, the joint boundaries of Gautamagrāma and Banniyūru as far as the Saṇchari stream east of the mound. Thus it ends at the eastern boundary on the north east.

Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does Rāmachandra beseech the kings who come after him.

Of making a gift or perpetuating one, the perpetuating one is the best. He who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude.

(One line broken off.)

### 131 (ii). Tamra Sāsana at Harihara, date A. D. 1354.

3 Plates, 4 sides.—*Nāṇḍi Nāgarī Characters.*

Adored be *Sambu*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May the elephant-faced *Vinīyaka*, that benevolent one to whom the seven great oceans are as elephant-ponds for him to sport in—protect the world. May the right tusk of the Boar form of Vishnu, like a sceptre protect us, on which forming a small canopy rested the earth surmounted by the golden peak of Meru. . . . May the Varaha protect us.

There was born a king perfect in his line as a pearl, the brightness of whose fame spread to all the points of the compass, a jewel in the eyes of the most beautiful women, *Saṅgama* by name, worthy of being surrounded by an assembly of all the great, (a play on the name.)

From him sprang the illustrious *Bukka Raja*, a conqueror over mighty kings, king of kings, with a face illuminated by the knowledge of the sciences, of astrology, astronomy, and the vedas; glorious as Vyāsa, conspicuous with all splendour.

May it be well.—In the year 1276\* of the victorious increasing Śālivāha-  
na era, the year Vijaya, the month Māgha, the 15th day of the moon's increase,  
Monday, at the auspicious time of an eclipse of the moon;—we, *Bukka Raja*  
*Mahārāja*, great king of kings, supreme ruler, the embodiment of justice†,  
have given to *Rimaza Joyisa* (astrologer), son of the eminent astrologer  
Mādhava Joyisa, of the Kaṣṭhapa gotra, Badavasa sūtra, and Yajus śākha,  
the town astrologer of the city of the god Harihara‡, the village of *Mittali-*  
*gana Kotte*, which by an order to *Mittali Golla* we caused to be built on the  
four . . . land situated in *Harihara-Devara-pura*, attached to  
*Koyūru chāvaḍi* in the *Uchchangi venthe*§—and with it the *nidhi*, *nikshepa*,  
*jala*, *pāshāna*, *akshina*, *āgāmi*, *siddha*, *sādhya*, *hechchārikē*, &c., as well as the  
whole of the *ashṭa-bhoga-tejas-svāmīya* rights ¶, in sole possession (*eka bhoga*),  
with presentation of a coin and water.

The description of the boundaries of the said village of *Mittali Golla*  
*Kotte*:—East of the village, a black stone erected in the middle of the Pānda-  
va rocks at the side of the village of Nāgeṇūru: South of the village, two  
white stones near the white rocks of the village of Mudihādada Yantra: West  
of the village, three black stones erected on the mound of small stones at the  
village of Salukatte: North the row of stones, namely white stones and others,  
erected at the bottom of the mound of white rock belonging to Kundavāḍi.

May the sāsana of the meritorious gift from the east towards thus pre-  
sented without reserve in the presence of Virupāksha, be enjoyed by father, son  
and posterity as long as sun and moon endure.

Of making a gift or perpetuating one, the perpetuating one is the best.  
He who makes a gift obtains svarga, but he who perpetuates one obtains final  
beatitude. Whoso usurps a gift made by himself or by another shall assuredly  
be born a worm in ordure for sixty thousand years. Land presented to Brah-  
mans is to kings as an only sister, neither may she be enjoyed nor ravished  
away, (otherwise, nor subjected to taxation).

*Śrī Virupāksha* (in Kaṇṇaḷa characters).

\* These figures are Kannada.

† *Śrīman-nidānāḍīśekhara-ja rāja-parameśvara dāraṇa-mūrti*.

‡ *Harihara-Devā-pura āṭṭahala dāṇḍajūru*.

§ *Koyūru akhāṇḍige sūtra Uchchangi venthekalagaya Harihara Devara purala irāṇa āṭṭa-  
dol āṭṭa chāṇa vyāṇala bhāṇi māṭṭiyāḍala nāru Mittali Golla nīrūpiṇi kotte kotte Mittali-  
gana Kotte-ja nāṇḍāḍiyāḍala grāṇḍavanna, &c.*

¶ See note p. 3.



132 (iii). Tamra Sāsana at Harihara, date A. D. 694.

3 Plates, 4 sing.—Pierotti Hale Kennel's Characters.

May it be well.—Supreme is the Boar form of the resplendent Vishnu, which dispersed the waters of the ocean and bore up the peaceful earth on the tip of his strong right tusk.

Of the illustrious *Mānava* gotra praised in all the world, sons of *Māriti*, nourished by seven mothers resembling the seven worlds, through the protection of Kārtikeya having obtained a succession of good fortune (or the succession to Kalyāṇa), having in a moment brought all kings into their subjection at one glimpse of the boar ensign obtained from the favour of the adorable Nārāyaṇ, were the kings of the *Chakravya* race.—

To which (race) being an ornament, with a body purified by the final ablutions on the consummation of the as'vamedha sacrifice, was *Śrī Pulakesi Vallabha Mahārāja*.—Whose son, with a pure fame gained from the conquest of the groups of the *Vanarāṣi* and other hostile kings, was *Kīrti Varma* *Prithvi Vallabha Mahārāja*.

His son, who having encountered in battle and defeated *S'ri Harsha Vardhana* the king of all the north, had acquired the additional title of *Parames'vara*, was *Sattiyās'raya S'ri Prithivī Vallabha Mahārājādhirāja Parames'vara*.

His dear son, by whose counsel and help alone had been obtained the abundance of royal spoils from hostile kings, was *Vikramaditya Bhaskaraka Parames'vara*, by the flag of whose fame gained by victory over hostile kings who made war upon him associated with valiant warriors roaring with many different sounds (or in many different languages) all the points of the compass were illuminated; who after conquering the *Pallava* king whose insults threaten-

[illegible]





then *Karapu Kere*; then to the south, *Halepura*.

Therefore let all future kings, whether of this or of foreign countries, considering that the glory of their life and wealth will rapidly decay, place no regard upon them; but knowing that the earth will endure as long as sun and moon, protect this land as their only daughter.

This hath it been said by the adorable Vyāsa who arranged (or separated) the *vedas*.—The earth has been enjoyed by Sagara and many kings. In proportions to their (gifts of) land so was their reward. Whoso makes a gift has an easy task, the maintenance of it is arduous. But than making a gift the maintenance of one is more meritorious, for the making a gift procures *svarga*, but the maintaining of one secures final beatitude. Whoso by violence takes away land presented by himself or by another shall be assuredly be born a worm in ordure for sixty thousand years.

This *sāsana* was written by the minister for peace and war, *Sri Rāma Paṇya Vallabha*.

### 133\* (iv). Tamra Sasana at Soraba, Professed date B. C. 3066.

3 Plates, 4 Syles.—*Nandi Nāgarī Characters.*

May it be well.—Suprema is the bear form of the resplendent Vishnu, which dispersed the waters of the ocean and bore up the peaceful earth on the tip of his strong right tusk.

While the protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, lord of *Hastinayara*, the bestower of widowhood on the wives of the riding Bhagadatta kings, a sun to the lotus of the *Pānjava kula*, terrible in war, an unsparing bow to *Kalinga*, a sun among males, unsurpassed hero, invincible champion on the field of battle, disgracer of *Asvapati Rāja*, slayer of *Gajapati Rāja*, smiter on the head of *Narapati Rāja*, a Revanta among skilled horsemen, tanner of the deers his neighbour kings, the daily terror of the four quarters of *Konkana*, † like a bee to the nectar issuing from the mouth of *Isvara*, skilled in the

\* Compare with No. 140.

† To this point as No. 130. Then *chachacharya-pu'a-chacha-pu'a Pavura-mukha-kamala-nimigata-mahadharma-brahma-vid-bhikshavata-sastra-prasiddha-aneka-sastra-pravina-koranjaka-byah-nigirjunaki-matra-gaya-nubha-prasiddha-samudayana-matra-patibhanda-ari-vidya-kula-nitya-kiddhala-nityakara*—continues as in No. 130.

science of music and dancing, learned in many sciences, celebrated among those who had gained their ends from the use of the Korastaka, Hyali, Nāgārjuna and other incantations, whose lotus feet are the source of an ever increasing greatness, like the fires of judgment in daily destroying the races of hostile kings, to strange women as their son, having the ensign of a golden bear, adorned with the glory of all lines of kings, born in the *Soma yamsa*, son of the emperor *Parikshit*, the emperor *Janamejaya*, was in *Hastinapura*, ruling the kingdom in peace and wisdom—

On the occasion of his coming to the south on an expedition of victory, halting the army at the confluence of the rivers *Tungabhadra* and *Haridra*, in the presence of the god *Harihara*—the month *Chaitra*, the dark fortnight, Monday, in *Bharani mahā nakshatra*, *sankrānti*, at the moment of *vyati pāta* on the conclusion of the *sarpa yāga*—to the Brahmins from *Pushpagadde grāma*, situated within the *Khanpura Eja-nāsi* Seventy, in the middle of the *Banavase* Twelve thousand\*—namely to *Mādhava Pattavardhana* of the *Kannaḍa śhākha* and *Atreya gotra*, *Viśves'vara Gholā* of the *Kannaḍa śhākha* and *Vasishṭa gotra*, *Yogis'vara Pattavardhana* of the *Kannaḍa śhākha* and *Srivatsa gotra*, *Vishnu Dikshita* of the *Kannaḍa śhākha* and *Viśvāmitra gotra*, and to two thousand Brahmins of many gotras, when the final rite of consummation of the *sarpa yāga* (serpent sacrifice) was being performed, after the benediction, the Emperor being rejoiced, presented five manner of gifts, umbrellas, palanquins, a throne with guards, with *Bammanahalli*, *Nittakki*, *Nekhe*, *Korakoḍi*, *Annigeḍde*, *Kodalikere*, *Ura*, *Gendana*, *Kulavalli*, and *Kakleyahalli*, these ten villages, situated in *Pushpagadde grāma*, together with the (imposts) *anka*, *danda*, *khanda*, and the *aṣṭa-bhoga-teja-sāmya* rights—(presented these) with every ceremony and with pouring of water.†

The boundaries of these *grāma*:—On the north east, the confluence of streams at the junction of the boundaries of *Pushpagadde*, *Kāntāpura* and *Haya*; thus looking south, the stream at the joint boundaries of *Pushpagadde* and *Haya*; thus south, the rapids at the junction of the boundaries of *Pushpagadde*, *Haya* and *Uddare*. Then the southern villages:—south east, the gorge formed by the waterfall at the junction of the boundaries of *Pushpagadde*, *Uddare*, and

\* *Chaitra-nāsi kṛishṇa-pakṣe Soma-dine Bharani-mahā-nakṣatra sankrānti-vyati-pāta-nimitta sarpa-yāga-karomi Banavase-paṇichāṣṭasa-māthya Khanpura-Ejandasi-Ejyātara tatu māthya Pushpagadde-grāma Brāhmana jz.*

† *Chūghannakṣha nāsi-gutrale bahava-staya-Brāhmana sarpa-yāga-pūrnāhuti-samāśaśirādā-pūrbhakam Ankravaritti māchhi paṇchāṅga paṣhya chakra mukhānna talala gautiga anka danda khanda aṣṭa-bhoga-teja-sāmya* (see note p. 3.) *anka-namasyamāgi Pushpagadde-grāma tatu māthya pravishṭa* (here follow the names of the villages) *evam dāsa grāmitu dhāripūrbhakam datta.*



Kūḷali; thus looking west, the Māttriya kola at the joint boundaries of Pushpageḷḷe, and Kūḷali; thus west the Bālaya kola at the junction of the boundaries of Pushpageḷḷe, Kūḷali and Tavanidhi; thus west, the Lalada Katto at the joint boundaries of Pushpageḷḷe and Tavanidhi. Then the western villages:—south west, the Moliya Moradi at the junction of the boundaries of Pushpageḷḷe, Tavanidhi and Tekkāra; thus looking north, Srāppo Ratsavali (?) at the joint boundaries of Pushpageḷḷe and Tekkāra; thus north, Māgere at the junction of the boundaries of Pushpageḷḷe, Tekkāra, and Kulaga; thus north, Uyangoḷḷe at the joint boundaries of Pushpageḷḷe and Kulaga. Then the northern villages:—north west, the stream at the junction of the boundaries of Pushpageḷḷe, Kulaga and Basa-ūru; thus looking east the stream at the joint boundaries of Pushpageḷḷe and Basa-ūru; thus east, the Pāla-gola at the junction of boundaries of Pushpageḷḷe, Basa-ūru and Tanaguppe; thus east, the bend of the stream at the joint boundaries of Pushpageḷḷe and Tanaguppe; thus east, the stream at the joint boundaries of Pushpageḷḷe and Tanaguppe; thus east, the stream at the junction of the boundaries of Pushpageḷḷe, Tanaguppe and Kuntapara. Thus ends the boundary eastwards at the north east.

Merit is a common bridge for kings: this from age to age deserves your support, O kings of the earth: thus does Rāmachandra beseech the kings who come after him. Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Poison is no poison, the property of the gods that is the real poison: for poison kills one man but the property of the gods (if usurped) destroys sons and descendants.

### 134\* (v). Tamra Sāsana at Soraba, date A. D. 692.

3 Plates, 4 sides.—Pāṇcala Hiji Kannada Characters.

May it be well—Supreme is the bear form of the resplendent Vishnu, which dispersed the waters of the ocean and bore up the peaceful earth on the tip of his strong right tusk.

Of the illustrious *Mānavyasa* gotra praised in all the world, sons of *Hārūti*, nourished by seven mothers resembling the seven worlds, through the protection of Kārtikeya having obtained a succession of good fortune (or the succession to Kalyāṇa), having in a moment brought all kings into their subjection at one glimpse of the bear ensign obtained from the favor of the adorable Nārāyaṇa, were the kings of the *Chāṇakya* race.—

\* Compare with No. 132.



to the north east of *Vajrigantipura*, has been presented to *Divākara S'armama*, son of *Saṅkara S'armama* and grandson of *Nāga S'armama* of the *Dvārakā Kanahikasa* gotra, a follower of the *Rig veda*—(presented) with pouring of water and presentation of a coin, with freedom from all imposts on account of taxes or from entry of evil persons of other sects.

Therefore let all future kings, whether of this or of foreign countries, considering that the glory of their life and wealth will rapidly decay, place no regard upon them; but knowing that the earth will endure as long as sun and moon, protect this land as their only daughter.

Thus hath it been said by the adorable *Vyāsa* who arranged (or separated) the *vedas*:—The earth has been enjoyed by *Sagara* and many kings; in proportion to their (gifts of) land so was their reward.

Whoso makes a gift has an easy task, the maintenance of one is arduous. But than making a gift the maintenance of one is more meritorious, for the making a gift procures *svarga*, but the maintaining of one secures final beatitude. Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. This *s'asana* was written by the minister for peace and war *Sri Rāma Pūnya Vallabha*.

(Here follow two lines of a rudely engraved inscription very indistinct, in which apparently some official of the *Banarasi* country claims merit for perpetuating the gift.)

### 135 (vi). *Tamra S'asana* at *Shimoga*, date A. D. 1522.

7 Plates, 12 sides.—*Kuṇḍi Nāgarī Characters.*

Adored be *Sri Gaṇḍhipati*. Adored be *S'ambhu*, beauteous with the *chāmara*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May the right task of the Boar form of *Vishnu*, like a sceptre protect us, on which forming a small canopy rested the earth surmounted by the golden peak of *Mera*. May the bright form which disperses the dark clouds of all obstacles (*Gaṇeśa*) be favorable to us, which though in body like an elephant was not born of an elephant, but is the offspring of *Agaja* (*Pārvatī*) and honored by *Vishnu*.

Born like shining butter from the churning by the gods of the great milk sea is there a glorious one (*Chandra*) who drove away the darkness. From him sprung *Budha*, who by unparalleled penance obtained a lasting name. His



son was *Pururava*, a combination of all merit. He had a son *Ayus*, who by the might of his shoulders destroyed all his enemies. From him came *Nahusha*, whose son was *Tayati*, dreadful in war, renowned in all the world. His son was *Tarasaka*, the equal of the *Vasus*, born to her husband by *Devayani*.

\* In that race shone *Timma Bhāpati*, whose wife was *Devaki*. Of great fame among the *Takusa* kings, of the *Yadu* line, of the family of *Krishna Rava*, was the victorious ruler *Sekhara*, whose wife was *Butkama*. From this glorious one sprang the king *Narasa*, to other kings a head jewel without any flaw of weakness, as *Mannatha* the joy of *Devaki* was born from *Krishna*.

Which king, quickly damming (*baithra*) the swollen stream of the *Kāveri*, crossed over it, and through the power of his might in war, taking his enemy prisoner alive, subdued his country, and here building for himself a residence in the city before named *Srīranga*, planted in the three worlds the pillar of his fame as a donor unequalled for his gifts. Who had conquered the kings of *Chera*, *Chola*, *Pāṇḍya*, the dishonored (*mānabhrashṭa*) ruler of *Madhura*, the powerful *Turushka*, the *Gujapati* king, and other kings besides these; who had bound his orders like garlands upon the heads of all the kings as far as the *Ganges*, and from the eastern to the western mountains; who had from time to time bestowed with great joy, in strict accordance with the scriptures, numerous charities in *Rāmeśvara* and many other holy places; who, surrounded with assemblies of the learned, had made the sixteen great gifts in the world; who continued to multiply deeds of fame which were hymned by all the inhabitants of the three worlds.

By *Tippikeśhi* and *Nāgalā Devi* this king *Nrisimha* had two sons,—as by *Kausalya* and *Srī Sumitra* had *Davāratha*,—(namely) *Vira Nrisimhendra* and *Krishna Rāja Mahipati*, who excelled in bravery and modesty like *Rāma* and *Lakshmana*.

*Vira Sri Narasimha*, seated on the jewel-throne in *Vijayanagara*, by his fame and policy putting to shame *Nriga*, *Nala*, *Nahusha* and all existing kings; having drawn to himself the hearts of all people and praised by all the *Brah-*

\* *Tad vamsa's Devaki jānīr dāhye Timma Bhāpatiḥ | yāśasi Tiduvendraka Tūlā Kriśṇa's Butkamaḥ | tad bhūat Butkama jānī Sekhara kadhīpālakaḥ | utat samāyama bhāramān mānā valgaṇa māhābhīlā | aśvānā vāhātāt tamsa Narasā vanigalakat | Devakī sandanān Kāma Devakī namānāḥ | ita | Kāmarā dā's Butkāl bhūat jala pūthām ya vīraṇḍyaḥ s'atam | jīva prāharaḥ gṛhītaḥ samāta bhūja bādhanāḥ vājyaṇa tathyaṇa | āśrīt S'rīranga pāram tad api nijaṇa paṭṭaṇa ya tathāḥ | kiṭṭi śambhāt nīkūḍa truhṭamaḥ bhāraṇa s'āpānāḥ | Cheraṇ Cholaṇ etā Pāṇḍyaṇ tad api etā Madhuraḥ mānabhrashṭam | vīraḥ | agṛam Turushkaṇ Gujapati nripatim chāpi jīvaḥ tūḍyaṇ | ā Gangaḥ tīraṇ anāḥ pratāna śamama bhāhīrī āśānā nīdānāḥ | etā kṛtāḥ pāṇḍyaṇa arajāṇ ita s'atāt s'āśanā ya vīraḥ |*

mans; ruled all kingdoms from the Bridge to mount Méru, and from the eastern to the western mountains.

Every variety of gift had he made in Kanaka Sadasī, in the temple of S'ri Virupakṣa (at Hampi), in the city of Kālahasti, in the hill of Venkaṭa (Tri-paṭi), in Kanchi, in S'ri S'aila, in S'ora S'aila, in the excellent Harihara, in Ahobala, in Sangama, in S'ri Ranga, in the holy Kumbhakona, in the sin destroying Urtha of Mahā Nandi, in Gokarna, in Rāma Setu (Rāma's vase), and all the holy places in the world, so that they were flooded with streams of the water poured out in making his gifts. The dust raised by the hoofs of the prancing horses which accompanied him covered up the ocean . . .

who having made the *tāla puruṣa*, the *go sahasra*, the *hama'sva*, the *hama garibham*, the *kanaka kari ratnam*, the *pancha languli*\* and bestowed them all in gifts; who without leaving a single obstacle had protected all manner of kingdoms and of charitable donations.

At the time when this glorious king went to the abode of Indra (*i. e.* died), then *Vira S'ri Kṛishna Rāya Mahipati* obtained the wealth of the kingdom, and this mighty lord of heroes put on the jewelled epaulettes (*Koyira*).†

Whereupon, thinking that by the spread on all sides of this king's fame the whole universe would be absorbed, S'iva (to preserve his distinction) made an eye in his forehead, Vishnu took four hands, Brahma took four faces, Kālī took an immense sword in one hand and a lotus in the other, Sarasvatī held the lotus. Who as if in anger lest his enemies should find a refuge on the seas, covered up the seven oceans with the dust from the broken clouds thrown up by the prancing of the horses in the hosts of his army; but the water poured out in the presentation of whose numerous gifts of gold, as immeasurable as the Brahmanḍa or mount Méru, formed other groups of oceans in their stead. Who in order that his gifts to the poor might not be interrupted, as if to ascend to the world of gods in his bodily form seated in the chariot of the sun, had planted his cloud-reaching pillars of victory in every point of the compass, marking his conquest over all hostile kings. Who had made every kind of gift in Kanchi, in S'ri S'aila, in S'onachala, in Kanaka Sabha, in Venkaṭācī, and in other meritorious places, having gone round them many times for the sake of good fortune; who had in many temples and sacred bathing places presented

\* These are in order:—His own weight in gold, a thousand golden cars, a golden horse, a golden woman, a golden elephant and car, five planks of gold.

† *Tanman gaurāna cākṣyaṭe kashīre Indra divan gate | tatparyatpi Vira S'ri Kṛishna Rāya mahipatib | tēhārti māni kōyīre nāstrāda nuchibhūje |*



every variety of offering such as the *kanaka dāna*, the *tūla purnaka*, &c. according to the ancient rites.

Who was an implacable subduer of hostile kings, powerful in protecting the globe placed on the head of A'diseaha, the punisher of kings who break their word, the rejoicer of the hearts of the destitute, fierce in war, the king of kings, the supreme ruler, champion over the three kings, a terror to hostile kings, to Hindu rājās a god-like protector, the slayer of the tigers the evil, the champion of heroes, having these and many other titles, *Krishna Rāja Kshiti-pati*, served by the kings of Anga, Vanga, Kaliṅga, and many other countries, who humbly address him thus 'O great king, look on us! may you conquer! may you live long! \*—being seated on his jewel throne in *Vijayanagara*; surpassing *Nriṅga* and many other kings in his glory, his liberality, his wisdom and policy; who having acquired the wealth of all the lands from the eastern to the western mountains, and from *Himavat* to the *Bridge* had multiplied it by bestowal on the indigent and thus built up his fame:—

In the year 1444 of the *Sālivāhana* era, the year *Svabhānu*, the month *Pushya*, at the time of the *Makara sankramana*, and the *Hasta nakshatra*, Tuesday, presented on the banks of the holy *Krishna*, to a Brahman named *Tryambaka*, of the *As'valiṃyana sūtra*, an ornament of the *Vasishṭa vamsa*, a follower of the *Rik s'ākha*, versed in all the *vedas*, *vedānta* and *śāstra*; whose nature it was to make all happy, of a form beloved by all, a full moon to the *Pushya nakshatra*, his heart filled with the praises of *Vishnu*, having overcome all his enemies (or passions), a chief over all, distinguished by the protection (or embraces) of *Pārvati*;

Presented those ornaments of the great *Ranga Rājya*, of the *Gājanūr* country and of the *Ganga Mandala nāḍ*, celebrated in the world, of great extent, situated to the south of *Sālebailu* on the *Tungabhadra*, west of *Sogana grāma* and *Ramānāthālaya*, west also of *Konkuru*, north of *Ramahalli*;—(namely) the villages famous by the names of *Grāmātika*, *Kadalūru* together with its boundaries, and *Mallāru* close to *Dandiyaka Honahalli*, having also obtained the name of *Krishnarāyapura*, always filled with crops of grain; together with its four boundaries, free of all imposts; with the rights moreover of *nidhi*, *nikshēpa*, *pāshāna*, *siddha*, *sādhyā*, and *jala*; with the *akshina* and *śrōmi* also †; to be held in sole possession, with all the trees, the tacks, the

\* *Āśvakrita-pratipirṭhiṃ-danṣāḥ s'akha-śūja-kāṭi-rakṣana-saṃyā* | *śāśhega tap-*  
*pura rājara gāṇḍa* | *śūśakritāridhīṣṭu yo rāṇa-chandāḥ* | *nijāḥiniṣa ityukta yo nijā-pura-*  
*mas'varāḥ* | *māru-rājara-gaṇḍāś cā para-rāja-śā-mānaraḥ* | *Rindu-rīya-saśānīṣa śūśā-*  
*s'ardhā khaṇḍanaḥ* | *śīra prathīṣa ityādi-bīruṭair uttīrāḥ pūṭāḥ* | *śloṇya Mādārya jaya jīmti*  
*siddhāḥ* | *Anga-Vaṅga-Kalīṅgādīyāḥ rājāḥ śreyate cha paḥ* |

† See note p. 3



draw wells, ponds, springs, and marsh lands; to be enjoyed by his sons and descendants in regular succession as long as sun and moon endure—with power moreover to bestow it on another, to mortgage or to sell it.\*

This he bestowed, surrounded, by his purohitas and numerous wise men famous for their knowledge of the sciences, and of great authority in speech; *Krishna Deva Mahadr̥ya*, worthy of reverence from the great, bestowed with great joy, accompanied with the presentation of a gold coin and the pouring of water.

And the same *Tryambaka*, the sacrificer, the head over the chiefs, in the same year and month, and at the same time, bestowed the villages of *Grāmātika* and *Kadabūru* on the learned *Harīharārādhyā*, the most wealthy of the *Kotis*'a family, who had reached the farthest shore of the six sciences, excellent in all his qualities, a moon to the sea of *Madhavārādhyā* (i. e. his son), of the *Apastambha sūtra*, the *Yajus s'ākha* and the *Harita gōtra*.

Furthermore to *Aubhala*, the son of *Dandobhala*, of the *As'valāyana sūtra* the *Kas'yapa gōtra*, and *Rik s'ākha*, versed in the vedas, a man of high character, he presented *Hosahalli*, *Arckatte*, and *Sangalapura*.

Moreover to the 30 *vrittis* pertaining to *Mattūr* adding 30 more, he presented them to Brahmans learned in the vedas, whose names are here written:—(Here follow the names, tribes and families of 150 shareholders).

Its boundaries in the local vernacular:—(*des'a bhūdashayā*).

[Some illegible]

north east, the resting stones at the group of *tagu* trees; east, by the eastern hill; east, the boundary stone of *Kadabūru*; south east, the image stones at the *Sogani* village; also south east, *Kāchina katte*, the new mound near *Keritahalli* and *Alagere*; south, the . . . banyan tree of *Kāchina katte*; south west, the stream at the boundary of *Kusukūru*; north west, the *Arkeshvara* temple at the banyan tree of *Yeraka*; north, the tamarind tree near the village hedge of *Sikharapura*; north east, the grazing lands belonging to the fields of the small tank near *Sikharapura*; east, the young pipal tree at *Harigi*;

This *sāsana* was composed with elegant expressions by the poet *Sadbhāpati*, at the request of the great king *Krishna Deva Rāya*. And *Virandacharya*, son of *Nallanna*, with great joy engraved it.

Of making a gift or perpetuating one, the perpetuating one is the best. He who makes a gift obtains *svarga*, but he who perpetuates one obtains final

\* *Dinasya dharmasāyipi vīkṛtyandhātum.*

beatitude. Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does Rámachandra beseech the kings who came after him.

S'ri Virupáksha [in Kanarese letters.]

### 136 (vii). Tamra Sāsana at Shimoga, date A. D. 1622.

3 Plates, 4 sides.—Nandi Nāgarī Characters.

Prosperity. Adored be *Sambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May *Ganesa*, honoured by Indra and all the gods, the all-pervading, continue the protector of the worlds.

While seated on the jewel throne, the king of kings, the glorious, the supreme ruler, a lion in striking down with the powerful strength of his shoulders the groups of hostile kings, *Rāma Deva Mahārāja*, a proficient in all learning, was ruling this whole world :—\*

Many were the kings who dwelt under his protection, obedient to his commands and eager to promote his greatness. Among whom was a king named *Kenga*, a conqueror over all the kings who were his enemies, with the tears of whose widowed queens the earth was wet. He had a son *Hamudā*, of the highest qualities.

That king having been a donor of all manner of gifts, on a certain occasion, on a lucky day, the thought entered his mind that he would make a gift of land that should bring him good fortune. Accordingly, on the day of his son's marriage, he made a donation with pouring of water, of a village, an ornament to the earth, to the learned *Puṣṭa* of *Vijayi Bāḷige*.

Devoted was he to the worship of the lotus feet of Siva, purified in mind by researches in the vedānta, having performed pilgrimages to many holy bathing places; of great liberality so excessive that Karma fled away, of such profundity that even the ocean did not seem to equal him, of the Vis'vamitra gotra the Bodháyana sūtra, a follower of the Yajur veda, a chief among the learned, the son of Gangādhara.

\* *Īṭya śubhāntarīna-dhīras chaṇḍa-paṇḍitānāṃ rājādīnāṃ tejaśvī ya rāja-parāmas'varāḥ vāri-maṇḍala-dardana-śāṇḍa-kāṇḍana-kāśī Bīma Deva mahārājaś cāra-sāstra-viśāradaś tasmā s'śati bhūpālā dāraṇam akhalaṃ śmān |*

And in the S'aka year which may be reckoned as *veda, ambudhi, s'ara* and *dróni* (i. e. 1544) the year *Durmati*, the month *Vaisákha*, the third day of the moon's increase, a lucky Saturday,—the Brahman *Puttappa*, a head-jewel to the learned . . . that large village which he had obtained from the great king, situated in the *Sāraga venkya*, within the limits of *Gdjanir*, in the *Ganga Manāla Nādi*, on the banks of the *Tungabhadra*, whose name was *Pargava*, worthy of respect from all the learned, whose god was *Malles'a Deva*, which had another name *Turānkara*, together with its suburb named . . . free of all imposts together with its four boundaries, containing many houses and gardens; with the rights of *nidhi*, *nīksēpa*, *pāshūna*, *sīdhi*, *sīdhyā*, and *jala*; with the *akshina* and *āgāmi* also\*; with the beautiful trees, the tanks, the draw wells and ponds; to be enjoyed by sons and descendants in regular succession, as long as their posterity, or sun and moon should endure; with power to bestow on another, to mortgage, sell or exchange†; this the Brahman *Putta*, worthy of reverence from the learned, gave, with presentation of a gold coin and pouring of water, to ten Brahmins, having divided it into portions and making ten *vṛttis*. (*Here follow the names, tribes and families of the ten Brahmins.*)

Its boundaries in the language of the country :—east from the bank of *Koraluhalli* belonging to *Lakkona Koppa*; west, from the sluice of the *Kuanakura* tank; south, from the high mound of *Kali Koppa*; north, the boundary of *Honnaballi*. Such is the description of the four boundaries.

To this let the sun, moon and other gods be written as witnesses. For a man's character is known to the sun and to the moon, to the fire and to the wind, to the earth and to the sky, to his own mind (or conscience) and to *Yama*, to day and to night, to morning and to evening, and to justice (*dharma*).

Land presented to Brahmins is to kings as an only sister, neither may she be enjoyed nor ravished away, (otherwise, nor subjected to taxation). Of making a gift or perpetuating one, the perpetuating one is the best: he who makes a gift obtains *svarga*, but he who perpetuates one obtains final beatitude. Whoso makes a gift has an easy task, the maintenance of another's gift is arduous: but the maintenance of a gift made by another is twice as meritorious as the making a gift oneself: and by the resumption of another's gift all the virtue of one's own donations is destroyed. Merit is a common bridge for kings: this from age to age deserves your support, O kings of the earth. Thus does *Rāmachandra* beseech the kings who come after him.

S' r i R ā m a (in Kannaṇḍa letters).

\* See note p. 8.

† See note p. 246.



## 137 (viii). Tamra Sāsana at Shimoga, date A. D. 1672.

1 Plate, 2 sides.—Kannada Characters.

May it be well.—In the year 1594 of the glorious increasing Śālivāhana era, the year Virodhikrit, the month Śravana, the 15th day of the moon's increase, the day of full moon,—Śrīmat Kelaḍi Somaśekhara Nāyaka caused the following copper sāsana to be engraved and given to Mudda Linga, the Tungabhadra ferryman (*harugola*) and other boatmen (*auḍigaru*) at *Simoga*.

You having made a request for some rent-free land (*umbali*); on condition of your keeping a *harugola* and carrying across the passengers who come daily by the government house (*haveli*) in the *Simoga* fort, taking from them a fee; and on condition of your providing extra *harugola* and rendering service to the palace whenever required by the government; we have bestowed upon you 24 pagodas of rent-free land, according to measurement with a line (*velha pramāṇa*), in the village of *Korlahalli*, situated in *Gājanur*.

Whatever rights belong to this land, within the boundary stones set up at the four boundaries thereof, may be enjoyed by you, in accordance with the ancient customs of the country, and the land be held in possession by you and your descendants.

But according to the *nirūpa* formerly written and given by the Karta *S'ivappa Nāyakappa*, . . . . . to *Ranga Boga Timma*, *Sanna Mariya*, and *Mudda* . . . . .

. . . . . and to the three persons *Dugga Kāḷa*, *Mogge Timma*, and *Dodḍa Channa*, who . . . . . to these six we have granted *harugola*\* and *teppa*†.

Such is the copper sāsana written and given, and thus much may you enjoy, rendering service to the palace.

Ś'ri Sadāś'iva.

\* *Harugola*—a round basket boat covered with hides.

† *Teppa*—a raft of bamboo.

## 138 (ix). Tamra Sāsana at Shimoga, date A. D. 1714.

3 Plates, 4 shloka.—*Kannada Characters.*

Adored be *Sambhu*, beauteous with the *chāmara*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—In the year 1696 of the glorious increasing *Sālivāhana* era, the year *Vijaya* being then current, in the month *Chaitra*, the 15th day of the moon's increase, the day of full moon, the *Badaba Murāri koṭi kolāhala* (?), the establisher from beginning to end of the *nishiddha* (? forbidden ! ) *veda*, devoted to the service of *Siva* and his gurus, descendant of *Srimat Keladi Saddaśiva Nāyaka*, great grandson of *Siddapa Nāyaka*, grandson of *Sivappa Nāyaka*, son of *Somas'ekhara Nāyaka*'s meritorious wife *Channammāji*—*Srimat Basavappa Nāyaka*, made a gift of land to *Tinmanna*, of the *Kaundinya* gotra, the *Apastambha sūtra* and the *Yajus shākha*; great grandson of *Konanna*, grandson of *Yellanna*, son of *Bāyanna*, and younger brother of *Yellanna*; and caused a *dharma sāsana* to be written as follows:—

The land assigned for the expenses of the god *Hannumanta* which we had set-up, and for which we had built a temple in the *agrahāra* established in the name of *Mariyappa*, in the *Gājanūr* country, in the village of *Gājanūr*, on the banks of the *Tungabhadra*.

For every  $1\frac{1}{2}$  *khandi* and 3 *mana* in the country of *Gājanūr* and the village of *Gājanūr* 10 *pagodas* and  $5\frac{1}{2}$  *fanama*; for 1 *pagoda* and 2 *fanama*; from *Dasohalli* 3 *bāga*; altogether 12 *pagodas*, (and so on, through very minute and tedious details.)

The balance, amounting altogether to 153 *pagodas* 7 *fanama* and 1 *visa*, have we given to the god; and within the boundary stones stamped with the *Vāmana mudra*, the *ashṭa-bhoga-tējas-svamyā* rights of *mīthi*, &c.\*; the crops and trees; and whatever may thereon be cultivated, may you and your descendants enjoy, and as long as sun and moon endure carry on the rites of the *agrahāra* temple. Such is the *dharma sāsana* of the gift of land.

To this let the sun, moon and other gods be written as witnesses. For a man's character is known to the sun and to the moon, to the fire and to the wind, to the earth and to the sky, to his own mind (or conscience) and to *Yama*, to day and to night, to morning and evening, and to justice (*dharma*.)

Of making a gift or perpetuating one, the perpetuating one is the best. He who makes a gift obtains *svarga*, but he who perpetuates one obtains final

\* See note p. 11.

beatitude. Land given by oneself should be regarded as a daughter, that given by one's father as a sister, that given by another as a mother; these it is unlawful to take for oneself.

Wheresoever a great yogi abides and devotes himself to the service of Siva Linga, that spot is equal to all the holy bathing places, there is a man's guru.

S'ri Sadāś'iva.

### 139 (x). Tamra Sāsana at Tirthahalli, Professed date B. C. 3012.

3 Plates, 4 sides.—Devanāgarī Characters.

Adored be S'ri Ganādhipati. May the four arms of Vishnu protect you, which are as dark as the raincloud; which are hardened with the use of the bow Ś'aruga and the blows of its bow-string; which are like the pillars of the man'apa of the three worlds.

May it be well.—In the year 89 of the glorious increasing Yuddhishtira era, the year Plavanga, in the month Sahasra (Margashira), on the day of new moon, Wednesday,\*—S'ri Janamejaya Bhūja, the great king of kings, the supreme ruler, the valiant among heroes, born in the Kuru kula, in the Vaiyagrapiṇḍa gotra,—from his throne in Kishkindha-nagara, protecting the various orders and religious ceremonies of all castes, made this gift of land for the worship of Śiṭa Rāma adored by Kaivalyanātha, disciple of Garudavāhana Tirtha of the Munibrinda maṭha, situated in the Vrikodara kshetra, in Sitapura, in the west country.

The four boundaries of the Munibrinda kshetra, in which my great grandfather Yuddhishtira rested, are the following:—on the east, the western bank of the Tuṅgabhadra flowing north; on the south, north of the confluence of streams at Agastya āśrama; on the west, the eastern bank of the Pūshāna river; on the north, the south bank of the Bhīma river.

\* S'ri jayādhyudaya Yuddhishtira ś'ale Plavangikhye śhona-narati-vatsare Sahasra-mase aṣṭmīdayāṁ Saumyanāre ś'riant mahārājādhirāja rāja-puṁśavare āra-pratapa-vallī Kuru-kulāśhame Vaiyagrapiṇḍa-gotrato S'ri Janamejaya bhūpat Kishkindha-nagareṣu nim-Adamaṣṭhaḥ śukla-varaś'ramā-dierma-pratīḥṣṭhaḥ pūcchāṁ deś'anya Śitāgure Vrīḥḍara kshetre tatraṇi Munibrinda-maṭhasya Garuḍavāhana Tirtha ś'riant Śaṅkya Kaivalyanāthair ānūbhūta Śiṭa-Rāmasya pūjārtham brūta bhūḥṇa-śhīlam eṣa-ara-pratīḥṣṭha-Yuddhishtirādī-śitā-Munibrinda-kshetrasya caturaiḥ-parivāṇi-kramāḥ.



The Munibrinda kabetra, situated within these four boundaries, do I give of my own free will, in order that my father and mother may attain to the Vishnu-loka, to be enjoyed by you and your disciples in regular succession, as long as sun and moon endure, along with the *tejas-svāmya* rights of *nidhi*, *nīlshēpa*, *jala*, *piśāṇa*, *utshina*, *dāhni*, *śikhi* and *sādhya*.\* And this Munibrinda kabetra have I placed in the hands of the Yati, with presentation of a gold coin and pouring of water from the Tungabhadra, in the presence of the god Parihara, at the time of the eclipse (?).†

The witnesses to the confirmation of this sāsana are sun and moon, wind and fire, sky, earth and water, conscience and mind, day and night, and the two (morning and evening) twilights; these have knowledge of every man's religious gifts.

S'rī Vāraha (in Kannaḍa letters.)

Of making a gift or perpetuating one, the perpetuating is the best. He who makes a gift obtains *svarga*, but he who perpetuates one obtains final beatitude. To protect a gift made by another is twice as meritorious as to make a gift oneself. Land given by oneself is as a daughter, that given by one's father is as a sister, that given by another is as a mother; therefore a gift of land must never be resumed. Dogs will eat what is vomited by any other creature, but not what is vomited by their own species; how much less is he who resumes a gift himself has made. Whoso by violence takes away a Brahman's *vritti*, whether presented by himself or by another, shall assuredly be born a worm in ordure for sixty thousand years.

140 (xi). Tamra Sāsana at Devanhalli, date A. D. 1584.

5 Plates, 8 sides.—Kannāḍi Nāgarī Characters.

Adored be S'rī Gaṇḍhīpati. Adored be S'ambhu, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May the right tusk of the Boar form of Vishnu like a sceptre protect us, on which forming a small canopy rested the earth, surmounted by the golden peak of Meru. May that glory (*Gaṇeśa*) be favourable to you, which dissipates the darkness of difficulties, which though in the form of an elephant was not born of an elephant, but is the offspring of Pārvaṭī, worshiped by the lion and by Vishnu.

\* See note p. 3

† *Upasādhya svāmya*.

May that glorious one (Chandra) prevail, who was born from the ocean of milk, an abode of all pleasant things, the pure and excellent. His son was Bodha, and his grandson Pururavas; whose son was Ayu, whose son was Nahusha, whose son was Yayāti, whose son was Puru. From his line sprung Bharata, from whom descended Santanu, in whose line was born the great Arjuna. His son was Abhimanyu, from whom sprung Parikshit.

From him the eighth in descent was Nanda, from whom the ninth was Chalikya. From him the seventh Sriyati, . . . Then came Bhairava, an equal of kings; from whom sprung Bijjalendra. The tenth in succession from him was Vira Hammadi Rāya, from whom the third was Adyapurisha.\*

. . . . . Sāni Deva nripati

. . . . . Sri Pannamala nripa

was an ornament among kings, a kalpa-vriksha to the learned, the beauty of his body was such as to draw down the Apsaras from heaven. He took to wife Bellalila, in whom all virtues were bound up.

To him was born a son Rāma Rāja . . . . . whose crowned queen was Lakkāmbika.

He had a son named Sri Ranga Rāja, who in peacence surpassed his father. He obtained as wife the beautiful and virtuous Tirumalāmbika, in the same manner as Chandra obtained Rohini.

By Tirumala Devi were born to that king three wonderful sons.

The brave Rāma Rāja, who destroying all the hostile kings throughout the world, was ruling the whole globe after the manner of the primal kings Bharata, Manu, Bhagirathi and others.

At sight of his liberality the kalpavriksha itself sank down . . . . .

Tirumala Rāja, who was of great valour, the subduer of many hostile kings, then ruled the world.

He was a chief among the famous, who offering up the fried rice of the fame of his enemies as an oblation in the flames of his own fame, shone forth as the regent of all the points of the compass; who filling the seven worlds with his fame raised it above the peak of Meru and caused it still to grow; who obtained the throne amid the blessings of Brahmins, and ruled all lands.

From whom even the kalpa-vrikshas receiving gifts, and unable to keep pace with the fame of his liberality, retired to do penance on the banks of the heavenly Ganges; who for the sake of merit had made every variety of gift in Kanchi, in Sri Ranga, in Seshāchala, in Kanaka Sabha, in Abotala and other

\* All this is very doubtful, as well as some other passages, the inscription being too indistinct.

holy places, as well as in many temples and sacred bathing places, the gñāns namely of *Kamala dhara*, *hūṇa pūcūḥa* and others, according to the śāstras.

His son was *Visākhā*, of great fame and glory, receiving the benefit of the meritorious works performed during a long period by *Vengulāmba*, possessing power through the patronage of *Srī Ranga Rāya*.

He had two wives, *Tirumala Devi* and *Kāṇḍā*, who shone forth like Lakshmi and Bhūmi the consorts of Viṣṇu, or as *Rohini* and *Chitra Devi* the consorts of Chandra.

The stream of his fame, which took its rise in the liberality of his hands, resembling the beautiful rain-cloud, on the day of his coronation by holy Brahmins according to the sacred rites, flowed into the ten points of the compass; and by it was quenched the fire of the thirst of poverty experienced by the indigent.

### *Srī Ranga Rāja*

a protector alike of his own and the enemy's army, for he granted the latter assurance of peace as soon as they besought it, his fame was in all lands, and by all people he was praised as a great politician. Glorious through the favor of the Lakshmi of herudam, lord of *Aravīpura*, master of all the world resting in the arms of *Aḍisaha*. A chief among kings, as celebrated in the field of battle as *Rāmahadra*, possessed of many lofty titles, enjoying the benefit of the rites and ceremonies of many classes, foremost among the kings born in the *Atreya* gotra, of immeasurable fame. Possessed of immense forces of well trained cavalry, revered for his learning, receiving oblations from the *Rāja* and *Magadha* kings, like *Dharma Rāya* a master of politics, lord of *Kaṭṭiyapura*, a *Chakrā* emperor, adorned with a crown that was brilliant with rubies. To the (?) *Yeludor* king like an elephant driver, to courtisans an only lover, possessed of many fortunate titles, of a pleasing fame.

. a *Manmatha* overcome with pleasure-yielding beauty, punisher of kings who break their word, extending his protection over the nine continents. A great king over kings, king of fortune, supreme paramount king, subduer of the three kings, of a fame which towered above *Meru*, whose eyes were averted from others' wives, a terror to hostile kings, a slayer of the tigers those who asperse others, a *ganḍa bheruṇḍa* to the elephants the hostile kings, a moon to the devout, . . . . . praised with folded hands by the *Kimboja*, *Bhoja*, *Kalinga*, *Karahata* and other kings, who salute him saying 'May you conquer, may you live long!'

This *Srī Ranga Rāya*, a chief among kings, ruling the kingdom seated on his jewel throne; by his fame and policy putting to shame *Nriga*, *Nala*.



Nahusha and many other celebrated kings; praised by all the Brahmans from the Bridge (*sadā*) to mount Meru; having won the hearts of all from the eastern to the western mountains:—

In the Saka year reckoned as *agya*, *ambara*, *ēdya*, *indya* (1506), the year Tārana, the month Kārtika, the bright fortnight, on the auspicious day of full moon, during a lunar eclipse;—presented on the banks of the river Pichikini, in the presence of the god Śrī Rāma, an abode of all good fortune, to Brahmins of many various names, sākhas, gotras and sūtras, famous for their knowledge of the vedas; the village of *Pushpilodipura*, having another name *Baichapura*, situated in *Velabandha nāḥ* belonging to the *Sirama-samudra* country.

It lies east from the worthy village of Marasamudra, south east of Pisalahalli, south of Varadanapalli, south west of Pukkanaipalli, west of Alika, north west of Bettinahalli, north of Sarabhalahpura, and north east of Kadatanamala grāma.

This fertile region, having watchmen and customs tolls, together with its four boundaries, is presented free of all imposts, together with the rights of *nāḥi*, *nāḥya*, *peṭhāna*, *śidha*, *śidhya*, and *jāḥ*; with the *akshina* and *āgama*\* also; and along with numerous trees, ponds, draw wells, tanks, springs and gardens; to be enjoyed by many, descending from generation to generation in regular succession, as long as sun and moon endure; with power moreover to give away, sell or exchange.

This, on the application of the famous *Bhairavendra*—great grandson of *Soma Bairā*, who was like Indra a vanquisher of all his enemies, celebrated for his justice, a chief in the fourth race (*Sādra*), a follower of the fourth sākha (!); grandson of the king named *Bhairava*, to whom all his enemies were subject; son of *Baichappa*, an ocean of good qualities; the creator of joy to the eyes of Nāchāmba—did the king worthy of reverence from the learned, *Śrī Ranga Rāja*, surrounded by his *purohita* and other holy persons his friends, and by many learned men travellers through all the veda and vedānta; give, with presentation of a gold coin and pouring of water.

And moreover he divided the village into forty *vrittis*, which *Bhairavendra* and the king *Baichya* received and distributed in order, to those Brahmins of many sākhas, names, gotras and sūtras, learned in all the vedas, whose names are here written:—(Here follow the names, &c., of the 40 Brahmins).

The verses in this *śāsaṇa* of the famous *Śrī Ranga Rāja*, skilled in policy, a master of peaceful qualities, were by his order composed by the son of *Sabhā-*

\* See note p. 3.

pati, a Brahma to poets and their poems. Ganappayāchārī, son of Viranna, engraved it on copper, by order of the king.

Of making a gift or perpetuating one, the perpetuating one is the best: he who makes a gift obtains svarga but he who perpetuates one obtains final beatitude. To maintain a gift made by another is twice as meritorious as to make a gift oneself: to resume a gift made by another is to lose the merit of all one's own gifts. Whoso by violence takes away land presented by himself by or another shall assuredly be born a worm in ordure for sixty thousand years. Land given to Brahmans is to kings as an only sister, neither may she be enjoyed nor ravished away (otherwise, nor subjected to taxation.) Merit is a common bridge for kings: this from age to age deserves your support, O kings of the earth. Thus does Rāmachandra beseech the kings who come after him.

S'ri Vīrūpākṣa (in Kannada letters.)

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142 (xii). Tamra Śāsana at Devanhalli, date A. D. 1397.

3 Plates, 4 sides.—Kannada Characters.

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(The same as S'īda Śāsana No. 114, which see.)

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## 143 (xiii). Tamra Sasana at Kolar, date A. D. 1761.

2 Styles.—*Kannaja Charamitra.*

May Mallikārjuna Svāmi of Guru Parvata be favorable to us.

Sun.

Luṅga.

Thaṇḍi.

Moon.

In the year 1683 of the glorious increasing Sālivāhana era, the year Viṣṇu, the month Chaitra, the 1st day of the moon's increase, Monday:—

May it be well.—*Chikkappa S'etti* of *Dyavarāyapaṭṭa* in *Benggaluru*, *Kalasappa S'etti* of *Aralē-pyḍe* in *Amrita Sūgara*, *Vira S'etti* of *Mamālī-pyḍe*, *Kōyanna S'etti* of *Danḍina-pyḍe* (cantonnement *lazaar*), with other *Deśadazaru* (Luṅgayeta), both residents and strangers from the highways of the 56 countries; caused the following *dāna sāsana* (deed of gift) to be written and given to *Giri S'etti*, son of *Mallī S'etti* of *Kaṭṭāru parvata* in the *Koḷāla* country; for the benefit of the people of the 56 countries:—\*

For the grains which are carried to and from *Lūla-pyḍe* and other places, through the *Koḷāla* country by way of *Bidigur'a*, for each load going either way by the high road and stopping at the *aramana baṭṭe* (palace custom house), we agree to give 1 *hyḍle*, one *hyḍle* in words. And this with sincere mind and soul and body, three times repeated with sincere voice, permanently and everlastingly,† to your sons, grandsons and descendants, as long as sun and moon endure, we agree to continue paying. After this manner may you enjoy and remain in comfort; in token of consent and agreement to which, we have written and given you this *dāna sāsana*.

To this let the sun, moon and other gods be written as witnesses. For a man's character is known to the sun and to the moon, to the fire and the wind, to the earth and the sky, to his own mind (or conscience) and to Yama, to day and night, to morning and evening, and to justice (*dharma*.)

To protect a gift made by another is twice as meritorious as to make a gift oneself. To seize upon another's gift is to lose all the merit of one's own. Land given by oneself is as a daughter, that given by one's father as a sister, that given by another as a mother; these it is unlawful to take for oneself.

\*—*manṭṭāda etaḥ parastāṇā catur ādikku manṭṭāru dāṇā bhāṣṇāṅgaḥ deśadazaru Koḷāla āna Kaṭṭāru parvatāni Malla S'etru kōndāru S'eti Giri S'etruṇṇāru manṭṭāru dāṇā-cānṭṭigū bhāṣṇāyāna kōṇḍaḥ bāṇṇiḥ kōṭṭāḥ dāna s'āṇḍāṇā kṛamantendāru | oḍḍigī |*

†—*nāṭṭiṇi kōṇṇu bāṇṇāṇṇāru | trikoṇṇa sūbhāṇṇigī s'ri vāḥāḥa s'ūbhāṇṇigī s'arēṇa s'iroḍḍāṇṇigī.*



Such is the copper *dina s'azana*, written by the son of the Dodda Pyāṭe Shāmbhog Gopālaya.

The signatures of the parties to this gift here follow in token of consent  
(capita). 44 signatures in Kennedys

44 signatures in Kannada.

2 signatures in Hindi.

144 (xiv). Tamra Sasana at Kolar, date A. D. 1698.

2 Filas.—Telugu Characters.

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☐ 网络经济

35000

Zhang et al.

May it be well.—In the year 1620 of the victorious increasing Sâlivâ-  
hanna era, the year Bahudhanya, the month Jeshtha, the 7th day of the moon's  
increase :—

Prithvi Sakti, and the royal minister Bhāskara, possessors of garland-like strings of titles made illustrious by the name of each, worshippers of the lotus feet of Ganes'vara and Gauris'vara (Siva), ever striving to subdue the modern sies of Jambu-dvīpa, abodes of fortune and wealth; together with other chief agyāvali and all the sātumāla, and those of the 56 countries, both residents and strangers, from the four points of the compass; namely, from Gūlūru, Hebbaru, Tumukūru, Kallūru, Kadāpam, Chitanipalle, Hulikallu, Māgāgi, Gulcerambanipalli, Sāhūru, Tyāmagonyāla, Bengalūru, Pedda Balāpuram, Chinna Balāpuram, Gulapālya, Jilipalle, Guṣṭabanda, Chittagaga, Kudiripānāyiniṣṭya, Biranyikottakota, Madalapalle, Kolāla, Mūlavādi, Kottakōja, Mūti, Bāgalāru, Kāngondī, Pūnganūru, Madalapalle, Guṇḍugallu, Shiva nagolu, Māgindāyiniḥōṇa, Penagonda, Varāṅkottapalle, Kandigere, Chikanāyiniṣṭya, Huleru, Haratī, Hircetūru, Ayamangala, Matteṣuvu, Bānāvaram, Maldivaram, Basavanahallī, Hōle Jāvuni, Hosa Jāvuni, Gōbaluru, Upukallī, Nāgamangala, Sūntas'ivara, Rūndaripi, Nallūru, Malarāṅḡam, Kanchi and other places; gave the following general s'āsana to the Des's, Mudra Virappa of Kōḷḍa,

Whereas it was formerly agreed between you and us, that for all loads carried by bullocks or other animals of burthen, coming to Kolala either from the east or the west, we should pay you for grains, areca nut, chillies, spices, cotton cloths, blankets, ghee, oil, sugar and other such articles, at the rate of

4 pagodas for 100 loads according to the Government account; and for salt, or split grains, 2 pagodas for 100 loads according to the same account; and for loads brought by the Korachars, either east or west, 3 fanams 1 byāle for 100 loads according to the same account; and for loads of other miscellaneous articles, 1 viss for each load: and you having enjoyed the same:—

And whereas now the Des'adaru from the four quarters assembled at the Yadepalli custom house, have agreed to sell their goods wholesale (or in the lot) while the counting is going on; we therefore authorize you either there or at your own place in Kolāla to take a certain quantity (indefinite!), which may you enjoy,\* and be in comfort, you, your ~~sons~~, grandsons and descendants, in regular succession, as long as sun, moon and stars endure, bringing fame to this country. Such is the general s'āsana given to you.

To maintain a gift made by another is twice as meritorious as to make a gift oneself. To resume a gift made by another is to lose all the merit of one's own.

*Here follow 24 signatures in Telugu.*

### 145 (xv). Tamra Sāsana at Mulbagalu,† date A. D. 1431.

*2 Sūla.—Telugu Characters.*

*S'ri Prasanna Virūpāksha.*

Prosperity. May it be well. In the year 1353 of the victorious increasing S'alivāhana era, the year Sadārana, the month Phālguna, the 10th day of the moon's increase; gifts having been made to this god *Prasanna Virūpāksha* of a temple, a wall of enclosure, towers, gilded pinnacles, a Manmatha tank, funds for the decoration, procession and display, agrahāra villages, manāpa, a maṭha for mendicant priests, and for all other sacred purposes; by merit of *Gajya Beṣekāra Deva Rāya Mahārāja*, son of *Fijaya Rāya Mahārāja*: the *Heg-paḍe Devas* of the Vishnu Vardhana gotra, the sons of Vommayamma, *Akhana Dandayaka* and *Mādana Dandayaka*, in order to obtain the merit of making gifts and all other kinds of merit, gave to the god *S'ri Prasanna Virūpāksha*, to

\* *Yi prakāram appant icchikṣamāṣi gaṇaka 4 prakāram anukhṛvita tūṣṭiṁ varinā yipusa chatur dīkula Des'adaru Yadepalle lujalo kṛdī nīla kaneṣṭhaṭam vana petala pūlār-papaṣamāṣa eika sari pūna stalamamtu aind sari niroḷāla stalamamtu aind sari yi prakāram māṇamayattu kōṇi &c.*

† Compare with S'ūla S'āsana No. 115.

provide for the distribution of food, for illuminations, for daily processions, for fortnightly processions, for monthly processions, for a car festival, and for all other decorations, processions and displays necessary to be performed, the following villages, with pouring of water:—

In the *Malur* country, *Virūpākṣhapura* 1, *Gudehalli* 1, *Suraderihalli* 1, *Mahaderanahalli* 1, *Kuderonahalli* 1, together with the *Kunchilande* well 1. These have we given, along with the *divya bhoga vāmya* rights, within the four boundaries of these villages, namely, the *niddi*, *nikkhepa*, *jala*, *toru*, *pāshāna*, *akāśina*, *āgāmi*, *siddha*, *sādhya*\*; with also all the dues payable in money and all the dues payable in kind.

Such was the meritorious gift offered to the god *Srī Prasanna Virūpākṣha*, by *Akhana Danāyaka* and *Mādana Danāyaka*, the sons of *Vaṇma-yamma*.

To maintain a gift made by another is twice as meritorious as to make a gift one's-self. Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

## 146 (xvi). Tamra Sāsana at Belur, date A. D. 1117.

7 Plates, 12 sides.—Half Kannaḍa Characters.

Ever adored be *Keśava* and *Siva*, the givers of rewards, the witnesses of the deeds of men, worshipped by the three worlds.

From *Brahma*, who sprung from the lotus the navel of *Vishnu*, was born *Atri*; from *Atri* was born *Chandra*; his son was *Budha*; his son was *Purūravas*; from *Purūravas* sprung *Ayus*, from him *Nahuṣa*, from *Nahuṣa* *Yayati*, from *Yayati* *Yadu*. In the *Yadu* line were born many kings.

In this celebrated line there arose a famous king *Sāla*, who in a certain forest being addressed on account of a terrible tiger by a great muni thus: *Poy Sāla* (strike, *Sāla*!), from that speech of the muni's obtained his royal name.

Among the *Poyśālas*, lords of *Dvārāvati*, possessors of the tiger banner, born in *Sāsapura*, was *Vinayāditya Bhūpati*. Depriving all his enemies and their forces of their living, he caused them to scream out with the blows of the

\* See note p. 3.

† *Khyāteṣu teṣu nripatibh kṣatrabh kṣatrabh kṣatrabh vane manivareṣu Sālabh karṣṇaṁ s'ārdhābhāṁ prāpīti Poy Sāla ity aḥ bhūt tasyābhāṁ muni vacchepi chaṇḍira lakṣmanam|| tato Dvārāvati nātib Poyśāla deṣi tādṛśānāṁ jātib Sāsopure teṣu Vinayāditya bhūpatiḥ*



blade of his sword. In giving joy to all the world he was like the moon, in causing all to fear him by his punishments like Yama, in help to the virtuous and in benefit to the world like Krishna, illuminating the circle of the world with the brightness of his fame.

who causing the Lakshmi of victory to settle on the lotus of his white canopy, and the Lakshmi of valour to dance on his powerful arms skilled in smiting down his enemies, made the fame of the king who had punished all his enemies to shine into all the points of the compass.

The *Konkayigar* (people of Konkana) he caused to lament and flee, saying "Is this man's sword vowed to the destruction of us all?" thus did he fearlessly ravage them, *Vinayaditya*.\*

More beautiful than the rays of the moon, the splendour of the milk ocean, or the brightness of Meru, *Kalipabla* was the object of his love.

As the junction of Ganges with the ocean produces merit to all, so the union of these two brought joy to all, for to them was born a son *Ereganga*, celebrated as the crowning-point of those who were embodiments of all good qualities.

When he entered upon the conquest of the northern regions, he first took into his hands the kingdom formerly conquered by *Dhoja Ditya*, chief among the *Milaka* kings mighty of arm, as if taking the *appa'ana* (or sip of water) preliminary to a feast. † By the fire of his anger all the country was first scorched and then consoled, which brought to mind the way in which the agniyasthra of Rama caused the ocean to burn. †

*Achala Devi*, calmer than the sea, and celebrated throughout the world for her virtues, became his queen.

To this queen, pure in descent in both lines, possessed of all the lucky marks, and to this king of virtuous life were born three fortunate sons, *Balibla*, *Vishnu* and *Udayaditya*.

Among those who observe the rules appointed by the *s'astras*, among those who understand the pure science of the mind, among the learned and the meritorious, they gained the praise of being the foremost, and worthy of the kingdom.

Supreme is *Vishnu Deva*, the favourite of the Lakshmi of great victories, joyfully inclined to the cultivation of dancing and other sciences, delighting in

\* *Konkayigar* ienna *kha'gula kankana* ida nammandano muligang mutam *Manaku kadamman* nia'fandam *pariyatan* alla *Vinayaditya*. †

† *Dhodadikara* *thujakalanam* *Milakani'* *cardula* *Bhojenjo* *vijila* *ripnankadikita* *ya prapadita* *sobhita* *appa'ana* *mabita* *lila* *bhagwa* *yaya* *parvam* *Kauberia'* *vijaya* *sanaya* *varayala* *kina* *ni* *virah*. †

deep conversation in the assembly of those noted for their wisdom, possessor of self-acquired fame which was an ornament to the world. An abode of deep and secret counsels, of so great power, that the tortoise which supports the world unable to bear its burden bent down in impotence leaving the earth to be borne up by the sword wielded by his powerful shoulders. The smoke of his sacrifices ascended in such clouds to heaven that Indra, fearing a rival, made him monarch of the lower world. Devoted to the worship of Vishnu, kind to all, in making gifts and bestowing rewards his hands were an astonishing picture, but in punishing his enemies severe, in all other deeds deserving of reverence from the whole world.

Having by the might of his arms first acquired the wealth of the *Hoysala* kingdom, taking up the circle of the points of the compass, he gained possession of *Talakhadu* and of *Ganga Rājya*, being the first to rule them, this *Vishnu Bhūpāla*, the raiser of the fortunes of the *Yadu* race.

The *Lakshmi* of victories gaining great increase by the power of his arms, he burnt the capital city of the *Gangas*, this powerful king *Vishnu* called *Bhujabala Ganga*.\*

May it be well.—Entitled to the five great drums, mahā mandalesvara, lord of the city of *Dadrāvatī*, the gilder of the pinnacle of the *Yadu* race, the foundation-pillar of the lofty mansion of *Lakshmi*, the unconquered hero, the source of inconceivable victories, having obtained a boon from the goddess *Vāsantika*, devoted to the shining lotus feet of *Vishnu*, his breast covered with the tokens of unsurpassed fortune and glory, engaged in daily increasing works of merit, whose footstool creaked with the weight of the lotus feet on which rested the faces of numerous vassal kings making obeisance before his throne, whose kingdom was cooled by the rays of his white canopy, fanned by groups of *chūmaras* which looked like a cluster of favours from *Lakshmi*, pleased to horripilation at the recital of the valor and refined tastes of the *Saurāstra* kings, † his cheeks bright with the rays from his large earrings set with all manner of gems won in victory over his enemies, by his wealth drawing down the divine *Indra* to gaze upon such glory, his breast adorned with rows of pearls whose radiance spread to his armlets (or epaulettes), given up to the acquisition of

\* *Modakāḥ Vajraṇḍa rājya Lakshmi yodanāḥ toḥ bālpānāḥ tādā tannulayam ranjaye tannu bāhvanā . . . mīra dīrā chādrāman ottikāḥṭṭa Talakhadu Ganga rājyakhā tam modakidāḥ Yadu vamsa varidhāna āramā S'ri Vishnu Bhūpālakaḥ* Pingale tūḥṭṭa Kāraṇa āṅgarā Jaya Lakshmi lakshmi varidhāna outāḥṭṭa Gāngara kūrāpina purāṇamaḥ tanga bāḥvan Vishnu evaḥ Bhujabala Ganga.]

† *Sāṁkha sūtra vān āṅṭṭa kārṇāḥ otirāṇa āraḥṭa pulaka sūṭṭāṇam* |

fame. Filled with benevolence, by the victory obtained in many wars his powerful arms were like the bands of the casket enclosing his world-renowned valour, and his waving sword was as a fetter binding the Lakshmi of victory to himself. His palace resounded with the humming of the bees flocking to the flowers of varied hue bound in the hair of the lovely ones who waited on him. His mind was as peaceful as that of the lady royal policy, like a stage was it for the display of the Lakshmi of valour, or a pleasure garden for her to rest in. Considerate of the welfare of the kings who sought refuge with him, skilled in the art of dancing and in the various modes of music, fond of engaging in argument according to the rules of logic, well trained in the rules of grammar, skilful in examination of the wisdom of the vedas, he was a casket for the gem of his mind, which was honoured by all the puranas. The world being trodden to dust with the troops of his *Kambhoja* horses, having filled space with the groups of his victorious standards, an unequalled thunderbolt weapon in splitting the great rock the *Pāñjya* king, an adept at the game of war in overthrowing the *Tulu* kings, a Bhairava in destroying the armies of *Jagat Deva*, like Yama in stringing his bow, *Vāyu* in uprooting the brahman tree the king *Narasimha*, the favourite of the yoginis for satisfying the thirst of their lips with the blood from the heads of the *Rāja* kings, a garuda in destroying with his sword the serpent the *Vengiri* king, master over *Mala Rāja*, a young elephant in breaking through the plantain grove the two armed *Kunta*.

Possessor of the city of *Palatana* acquired by his own might, subduer of the *Konkonga* country, having easily overcome *Nojambavāṇi*, having gained possession of *Koṣālapura*, having uprooted *Kovatūru*, having terrified *Tercyāru*, having passed beyond *Vallūru*, and caused *Kanchipura* to tremble; erector of numerous lofty temples, richly decorated, for *Vijaya Nārdyana* out of the wealth acquired by his powerful arms, having filled the whole *Brahmaṇḍa* with his fame, punisher of the *Malapas*, making war accompanied only by veteran troops . . . conspicuous in valour, *Srīmat Trilohana Malla Bhujaba'sa Vira Ganga Vishnu Varidhana Peysala Deva*, protecting in the shelter of his mighty arms all the region lying between the *paṭiya* (lower) ghat of *Nangali* on the east; *Kongu*, *Cheram*, *Anamale* on the south; the *Bārakanūr* ghat road of *Konkapa* on the west; and *Sirimate* in the north:—\*

\* *Kāmbhoja vāji rāji saṁbhavaṁ tava'sa dharaṇi vāṇyamam | vijaya kṛtāṇāṁ kṛtāṇāṁ  
chumbhā vija (vāṇyamam) | Pāñjya gaṇḍa'sa nīlābhāṇāṁ kṛtāṇāṁ kṛtāṇāṁ | Tulu nṛpāṇā  
kṛtāṇāṁ vāṇāṇāṁ prakṛtāṇā vāṇā kṛtāṇāṁ | Jagat Deva bala vāṇāṇāṁ bhairavāṇāṁ | aṇṇāṇāṁ deva-  
lāṇā vāṇāṇāṁ nṛpāṇāṁ chāṇāṇāṁ | Narasimha brahman bhāṇāṇāṁ bhāṇāṇāṁ prabhaṇāṇāṇāṁ | Kāṇāṇāṁ*





quality of *mitra* (otherwise?) in being filled with lions and elephants (among the decorations); in being easy of access; resembling the sea in its deep and peaceful interior; resembling mount Meru the resting place of Dhruva Rāya (having large chambers); resembling the circle of the moon in being filled with nectar (otherwise mortar); resembling the sun . . . ; resembling the sky adorned with stars (otherwise gems); adorned with numerous gilded pinnacles, towering up in innumerable storeys:—

Having with pious faith set up the god *Vijaya Nārāyaṇa*, from the white lotus of whose navel sprang Brahma the creator of the world, the brother to Balabhadra whose power was exhibited in the flood of the river Yamuna turned back by the plough-share held in his mighty hands, whose breast covered with the round shining drops which fell upon it when the *amrita* was churned out resembled the sky adorned with stars, who in his bear form separated the waters of the ocean with a kick of his toe-nail and danced on the muddy floor of Pātala, who was the ally of the *Pāṇḍavas* in releasing the world from its burden of giants, who as *Tri Vīkrama* compassed the earth in a stride going up the running creeper which sprung up from the presentation water poured out by Bali, who as *Devendra* by various means destroyed the race of cruel *rākshasas*, who in the form of a tortoise took up the *Mandara* mountain which the world was unable to bear up when the gods and goddesses were churning, in whose capacious interior are enclosed all living things, glorious though his form is unknown, near and yet distant, absent yet ever present, deep and yet lofty, minute and yet immense, easy of approach, ever profoundly peaceful, limited and yet infinite, in the form of *Param Brahma*:—

*Vishnu Varddhana Poyala Deva*, in the *Saka* year 1089, the year *Hevāmlā*, the month *Chaitra*, the 5th day of the moon's increase, Monday; in order to provide for the daily service, the divine decoration, and the ceremonies of the three watches of the gods *Sri Vijaya Nārāyaṇa*, *Sri Channa Kesava* and *Sri Lakshmi Nārāyaṇa*; for the support of *Sri Vaishnavas*, of Brahmins, of learned men to write the prayers and songs, of garland makers, of dancing girls for illumination, and of all kinds of temple servants; presented with all due rites, the *śrīkūṭa*, together with the temple dues of god and goddess, and the customs and tolls within the four boundaries of the *vrithis* (or shares) he had made and presented with pouring of water at the

\* *Devi decana kṛpita sahita | Sri yidālati dhārā pūrvakam udgāta vratta Vaidipadaśaḥ chaitra śrīma amṛta purnimā sahita |*

sacred feet from the waste land of *Velapura* : 12 dwelling houses (?) in *Devalige nâj* ; *Basavanahalli* in that nâj ; in *Koligi nâj* 12 *bâra*si (?) ; *Nijugunda* with its villages ; in *Abbidore Tagere nâj* 2 *hasudegulu* (?) with villages ; in *Balavi nâj* . . . . . *Agalûru* . . . . . ; in *Yamana nâj* 12 *morasu* (?) ; in *Beku nâj*, *Kesakad* with its villages ; in *Vyasa nâj*, *Godagere* and *Bantejanahalli* ; in those two nâjs united, *Devanûru* with its four boundaries ; in *Hariga Muguli* 5 *vrittis* ; these, with all the taxes, he presented with all obeisance at the holy lotus feet of him who performed the *Tri Vikrama avatâr*. And also certain monies and the offerings of the pious, he assigned for repairs of any cracks or injuries to the temple.

Moreover, besides these, *S'ri Vishnu Varadhana Poyala Deva*, reckoned as the eleventh incarnation, in order to perpetuate his government and extend his dominion, presented the following lands, with observance of all due rites, in the presence of the god *S'ri Vijaya Nârâyana*, to 120 *Bhâttas* who should perform the great sacrifices, the oblations and offerings, *Hariga Muguli* with *Bikannahalli* ; to 21 *Bhâttas* *Beneyûru* and *Areyahalli* with *Kel-yabêhalli* ; to 32 *S'ri Vaishnavas Nijûru* in *Tagere nâj*.

Adored be *Nârâyana*.

(The following appears to be a different grant, made subsequently).

His son, the chief king of the *Yadu* race, of great fame, his valour his wealth, a lion in destroying the elephants the kings who forsake works of merit and walk in their own ways, was *Narasimha*.

From him, by his crowned queen (*pâti mahadevi*) *Achala Devi*, was born the great king *Ballâja*. He was a great hero, dispersing the darkness which had covered up works of merit he caused them to shine forth, delighting in the nectar which issued from the lotus feet of the god *Kesava*. Like as *S'iva* set up *Kaishâs* which *Das'amukha* was in the act of bearing away on his shoulders, so establishing many works of merit which had been swept away in the rapid stream of the *Kali yuga*. Chief of the wrestlers in the field of battle is *Vira Ballâja Bihâya*. May the king *Ballâja* prevail, the protector of the whole world, to the white lotus of whose fame the world was as the ovary (!) . . . . . shining as the enchanter of enchanters, his doors securely fastened, his lodges filled with guards and archers, his ramparts high, surrounded with a moat—the lake named *Vasudeva tîrtha*. Being the favourite of *Vijaya Nârâyana*, he gained the empire of the south ; the champion who took *Uchchîngi*, which in length and breadth can be compared within the limits of the lower world to a second sky alone, and was celebrated in the three worlds ; and afterwards, when *Pândya* cast himself on his protection, restored him his kingdom ; thus



both in destroying and in protecting was he greatly celebrated this *Vira Baidya*  
*Dava.*

To maintain a gift made by another is twice as meritorious as to make a gift one-self: he who makes a gift procures *svarga*, but he who maintains one secures final beatitude. Merit is a common bridge for kings: this from age to age deserves your support, O kings of the earth. Thus does Rāmachandra beseech the kings who come after him.

The writing of *Baravarichārya Sūrya*.

Adored be Nārāyaṇa. Great prosperity. Fortune.

*Vira Ballala Deva*, the chief among the *Malapas*, . . . . (GAVE)  
*Kadala* with its villages . . . .

(Another grant, made in (P) A. D. 1235.)

In the year Ananda, the month Chaitra, the 5th day of the moon's increase, Sunday, *Nārāṅga Deo*, the son of *Sri Vira Pratāpa śhākravīrti Sri Vira Somes'vara Deo*, presented to the god *Channa Kesava* of *Beldra*, the village of *Chikka Go* . . . . . situated in *Neṅku mīṇa*; with pouring of water. Great prosperity.

The chief among the Malabar, Śrī Vīra Śomes'vara (*Signature*).

146 (xvii). Tamra Sāsana at Belur, date A. D. 1392.

5 Platz, 8. Klasse — Novolgarî Charakter.

The *śaṅkha* of the dues to be given to the god, *Kṛṣṇa* of *Vedā*,  
the great minister *Mudgā Dandadyakā*.

May it prosper. Adored be *Sambhu*, beauteous with the chàmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. When *Vinâyaka* seized on the disk of the rising sun, taking it for a red gourd, his proboscis, resembling the stem of an opening lotus, was as brilliant as the rays of the sun.

May the lord Kemaṭa be favorable to your prosperity, the lord of Bala-  
nagara, adorned with splendid garments, the chief jewel in the crown of the  
Hoysala kingdom. S'ri Hari. Om.

\* Sri vijayādi śubha vijāṇa Nārāyaṇaś cāṭa kalacandana bhūṣaṇa cakra mālāntika  
 kullāṭa bhūṣaṇakam | uttama pādānantaṁ dāraṇāḥ agulānti valāṇa vṛṇaśālāḥ īrugaṇigala  
 parāṇi mūṛṇa bhūṣaṇaś cāṭa Ekeśaṅgama kumṭa gauda magulāṇa Pāṇḍura śrāṇa  
 lokāṇa karuṇāḥ śat pāṇḍuraṇa kōṭṭa mūṛṇa jagalāṇa vāḥyāḥ vāṭa karmā bhūṣaṇaḥ  
 Vira Puṭṭāḥ Devaḥ |

Chandra was a sovereign whose orders were worn by all kings as their crowns. From the ocean of that Soma vamsa sprang *Bukka Mahipati*. Under the rule of Nala, Nahusha and other kings the earth was *vájanati* (tending towards a good king), but when *Bukka* reigned it became *vájananti* (possessed of a good king.)

To this *Bukka Riya*, whose fame was like a pure lotus of unequalled fragrance and filled with nectar which opened to all the points of the compass, and on which the sky rested like a bee, was born a son, *Harihara*, the raiser of the fortunes of his house, resembling in ability *Kumára*, the son of *Síva*. An ocean of morality, his dictates none were able to transgress, and the regions under his rule none were able to trespass upon.

He conquered *Chola*, *Kerala* and *Pándya*, obtaining a fame in the South, which was a mirror to his lotus face. His victorious expeditions, though made when the sun is brightest, caused the days to appear ever cloudy to the *Yavatis* (the wives of Mahamadas) through their blinding tears. O wonder! Even the kalpa and other bountiful trees did not obtain so great a praise from people, for he excelled the kalpa vriksha, the Earth and mount *Meru*, each in its chief characteristic.

As *Ráma* had *Sumantra*, so he had a minister *Muda Danila'sa*, who had been his father's adviser, and had with ease subjected all his enemies. He put to shame *Yugandha* in obtaining for his master the decoration of numerous chains of precious stones; and invading the territories of many powerful kings, stopped them in their haste to get away, and seized them alive (as a snake charmer does a snake). The agraháras he had presented were as ornaments on the face of the ladies the points of the compass, and like garlands of perfect pearls the Brahmans in them. The little lakes of the fears of those against whom he marched were absorbed in the dust thrown up by his armies, and they lost themselves in the great ocean of his fame.

To him, thus upholding the laws broken through by other kings, and protecting his subjects as his children, all the cultivators and merchants, with great joy, agreed to pay taxes as in the days of *Eharata*.

That all may understand, the particulars of these are here written in the *Karpá's* language.

In the *S'aka* year 1304, the year *Dundubhi*, the month *Kártika*, the 10th day of the moon's decrease, Sunday; May it be well

praised throughout the world, chief of men, . . . as *Devendra* to all the points of the compass, five hundred *vira s'ásana* distinguished by all good qualities, beautiful with a virtuous life,

incarnations of heroism, possessed of justice, humility and wisdom, protectors of the *Batajigas* of the four quarters

promoters of fruitful works of merit, greatly revered, of strong patience, favorites of the mistress fame, exalted by the fortune of being distinguished descendants in the line of Baladeva and Vasudeva in the race of the moon, lords of *Ahichhatra*, men of virtue, men of prudence and discrimination, first of heroes, revered by all, superintendents of all the works of merit and demerit in the southern *Varanāsī*, abodes of all virtues, a capital for great kings, the birth place of many people, the fragrance of the jassin, with these and other titles, worshippers at the lotus feet of the gods *Gaures'vara* and *Gaures'vara* : from *Vijayanagari*, *Hastinavati*, *Dorasamudra*, *Gutti*, *Panagundi*, *Adabani*, *Udayagiri*, *Chandragiri*, *Muludayi*, *Kanchi*, *Padavidda*, *Chadurangopanna*, *Mangaluru*, *Barakuru*, *Honnasara*, *Channshavara*, *Araga*, *Chandragutti*, *Arsikere*, *Huligere*, *Nilugalla*, *Chimatanakallu*, *Tarigekallu*, *Janani*, *Sarikusse*, *Talakalambā*, *Singapaṭṭana*, and other places, the petias under their control ; all the cultivators (*kalaru*), the companies of merchants, the *mummuri danda*, and all the receivers of village dues (the village servants)

having assembled in the presence of the two lotus feet of the god *Virupaksha*, and set up the diamond *chāmaras*, having seated themselves and come to a common agreement :—To *Malaga Danḍanāyaka*, the *mahā pradharma*, the promoter of merit in the Kali yuga, the upholder of justice, the doer of virtue, being appointed for the management of the affairs of the 56 countries, we have with great joy presented the *Prāthivi Sheṭṭi-ship* (mayoralty of the kingdom) and the *Dundu arāmya* (the dues payable by each class).

The annual dues are as follows : Immovable property : for light assessment villages 1 *byāle* per *gadyāna*, for villages cultivated on half share, 1 *byāle* per *gadyāna* according to the rent payable in money ; for rice and grain 2 *bala* per *khaufuga* for government and private shares united. Particulars of the dues payable on grain carried by pack bullocks : for the *nava ratna* (9 nice kinds of grain) 2 *sanams* per *gadyāna* reckoned on the price. Perfumes : fresh camphor 1 *hāga* per *kuraju* ; *panne* (?) 1 *byāle* per *kuraju* ; musk 1 *byāle* per *tola* ; the red flower *crocus sativa*, 1 *hāga* each ; dark sandal chips 1 *adga* per *tola* ; sandalwood 1 *hāga* per *tola*, .  
wedding cloths 1 *visa* ; white cloths 80 pieces to a *malavi*, 1 *adga* ; silk cloths 1 *adga* per . . . raw silk, 1 *hāga* per *tola* ; spun cotton 1 *adga* per *malavi* ; cotton 1 *hāga* per *malavi* ; wool, 1 *hāga* per *malavi* ; sack cloth 1 *visa* per piece (*palle*) ; rugs and carpets 1 *hāga* per *malavi* ; pal-



myra leaves (for writing upon) 1 *hāga* per *malari*; *gōni* 1 *hāga* per *malari* of pieces. Grains: for these six kinds, *nellu*, *jola*, *rāgi*, *narane*, *baragu* and *sāve*, 1 *byāle* per load. Split grains: *godhi*, *kaute*, *ellagase*, *kaṣabe*, *heṣaru*, *uddu*, *toguri*, *huruvālli* and other pulses, 1 *hāga* per load. A load of rice 1 *byāle*; a bullock load of untaxed grain from other countries 1 *hāga*; a load of buffalo ghee 1 *aḍḍa*; a load of salt 1 *byāle*; a load of jaggery 1 *hāga*; a load of sugar 1 *aḍḍa*; a load of areca nut 1 *hāga*; a load of betel leaves for chewing 1 *hāga*; a load of chillies 1 *aḍḍa*; turmeric, garlic, cumin seed, fennu greek, mustard . . . . . 1 *hāga*

1 *hāga* per cartload; green ginger . . . . .  
per load; dye seeds 1 *hāga* a load; all other kinds of seed 1 *hāga* a load;

Betel vines 1 leaf daily per row; areca nut trees 1 nut daily for each line; timber 1 *byāle* a cart load; straw and firewood 1 *byāle* a cart load;

Country bred horses 1 *byāle* a *gadyāna*; elephants 1 *hāga* per *gadyāna*; camels 1 *byāle* a *gadyāna*; female servants 1 *byāle* per *gadyāna*; carts 1 *byāle* per *gadyāna*; bullocks 1 *byāle* a head; buffaloes 1 *hāga* a head; goats, sheep and other such cattle 1 *viśa* according to the excise rate; servants 1 *hāga* a year for each person; chargers of the troopers 5 *pana* a year for each horse; great officials, from 10 up to 100 *honsu*; field slaves (*jilgara*) 1 *pana* a year for each;

These various dues whose desires happiness will pay. Whoso opposes and refuses . . . . . baser than the lowest menials.

Virtue is of more merit than a thousand horse sacrifices.

(Signatures in Kannaḍa characters.)

*Sālu Māleyavaru.*

*Sri Ganeśvara Nāgareshvara Devaru.*

## 147 (xviii). Tamra S'asana at Belur, date A. D. 1262.

5 Plates, 8 sides.—Devanagari Characters.

May the boar form of Vishnu protect, who smiling beheld Lakshmi mount upon the world, taking it for a budding lotus, when, supported on his long tusk resembling the stem of a lotus in the lake, it sparkled with the play of its ocean waves.

From the lotus navel of Vishnu, whose locks were illuminated by the rays of the jewels in the thousand heads of the serpent on which he reclined, issued Brahma, the creator of all things movable and immovable, on whose countenance Sarasvatī dwells, a female swan in a group of lotuses. Then was born the possessor of the bow and arrows composed of flowers (Mamukha), adored by all the groups of deities. From Brahma's mind came forth a son Atri, resembling Śiva save in his three eyes, of great wisdom. From him sprung Chandra, a friend to the ocean in raising its tides, a great jewel to Śiva the enemy of the three cities (of the rakshasas) and the guru of the world. Since Budha was born to Chandra, Manmatha wanders over the world discharging his arrows at random.

In this fortunate race was born Yadu, chief of the mighty, illuminating all the points of the compass with the increase of his fame. Then was born the king Sala, who purified all the points of the compass, washing them clean with the great ocean of his fame.

He, once on a time, being in Śāsapūra, going to pay adoration to Vāsantika the goddess of his family, drew near to a rishi abstracted in penance, when a tiger appeared. Enraged at seeing them, its eyes glaring forth like flames, its waving tail lashing all the points of the compass, its claws as sharp and long as razors, it roared upon the monk. On this, the monk saying in the Kārṣṇa language 'Hoy Sala', gave him an iron rod, with which he quickly slew the tiger. Afterwards, the tiger having obtained svarga (?), its eyes being closed in rage, it became the sign on the banner of all the kings of that race. All his descendants also from that saying were called *Heysalas*, just as from Yadu they were formerly called *Yūdhas*.

In that race was born *Vinayāditya*, who with his hands caused the lotus of the world to open. From him was born the king *Erenganga*, flooding the earth with the water dropping from the temples of his towering lusty elephants, a great victor in the field of battle. From him was born *Vishnu*, who seemed as if his own original (or a divine incarnation), protector of all the world, surpassing by his valour the fame of Indra's conquest of the points of the compass. From him was born *Narasimha*, who reduced all his enemies to servitude with the unsparing edge of his sword, and fulfilled the desires of all who sought his bounty.

His son was *Ballīḍa*, whose enemies are even to this day thrown into a fever on hearing his name whispered in their ears, whom his subjects have not yet forgotten as the granter of all their desires, with whose fame the heavenly Ganges still contends for the superiority, renowned for his destruction of the *Mallas* of the hill forts (*giri durga*).

From him was born *Nrisimha*, possessor of no less fortune than his father, an abode of all good qualities, honored beyond even his own desires, a lion skilled in striking down the elephants his enemies. When he became king, the earth brought forth on all sides without sowing, not sowed by labor but through love of his goodness. His sword, which was stained with the brains of mighty and powerful kings beheaded by him, he cleansed in the river of the blood of elephants, camels . . . and by bringing forth the *Chola* king who had been overwhelmed under the clouds of dust raised by the march of hosts of enemies, and setting him up again in power, gained great renown, as the setter up of the *Chola* king, the overthrower of the *Pándya* king. The whole region in front of his fields of battle was strewn with elephants, horses, and footmen.

His son was *Soma*, who churned the ocean of his enemies with the *Mandara* mountain of his right arm, whose valour laughed at that of gods and *Daityas*. Through fear of him all kings left their thrones—terrified by the tramping of the troops of his lines of horse, by the twanging of his powerfully drawn bows, by the war cries of his hosts, by the dreadful sound of his great drums which burst open the doors of the hearts of his enemies—and concealed themselves in forests, living in huts made of branches, or in the hollows of trees. His chief queen was *Bijjali*, an abode of all pleasure, adorned with all rare qualities, a jewel among women, an ornament to the world, to move in the neighbourhood of the brightness of whose toe-nails made the wives of other kings honorals (<sup>1</sup>); she shone like the moon in the rays of her moonlight fame.

To her was born the king *Nrasimha*, whose gifts put to shame the *kalpavriksha*, whose possessions put to shame *Devendra*, whose fame put to shame the heavenly *Ganges*, whose increasing wisdom put to shame *Brihaspati* the guru of the gods, whose power put to shame *Siva* with the bull for his vehicle, an eye in his forehead and terror in his decrees, an abode of all good qualities. Which king *Narasimha* was as a banner of victory to the three worlds; when his heart was set upon war with mighty enemies, the courtezans of *svarga* at once decked themselves for the crowd of kings who would fall before him. Which king in the field of battle bursts through and through the lines of elephants, cutting in pieces horses and horsemen, breaking into fragments the groups of chariots on which are mounted valiant warriors, whose heads he smites off. Who with great joy fulfills the desires of all, whose sharp sword-edge is a creeper spreading into all the world, this *Narasimha* is supreme ruler of all the earth, a lion to the herds of elephants his enemies.



Of a pure and marvellous career, entitled to all honors in the highest degree, like the rays of the sun in dispersing the darkness his enemies, *Narasimha Mahipāla*, whose dominion was like the earth surrounded by the ocean, whose pair of lotus feet were brightened as in an illumination by the rays from the thick set jewels on the crowns of his tributary kings, dwelling in his own *Hoysala* country, in the royal city of *Dorasaṃudra*, an abode of all fortune, in the kingdom bestowed upon him with affection by his father and filled with all royal wealth:—

In the S'aka year 1184, the year *Darmati*, the month *Chaitra*, the 12th day of the moon's increase, Monday, gave, at the time of making various gifts, the village named *Bellūru*, belonging to the *Kalkuni* country, together with its well known boundaries, and the associated villages, and with the *aśla-bhoga-tejas-sudhmya* rights of *nidhi*, *nikshepa*\*, *taḍka*, *ārama*† and all other rights.

There was a valiant commander *Fishnu*, an ocean to the gems of fortune and fame, related to the friend of the ocean (*Chandra*, i. e., he was of the lunar race). He had a wife *La* . . . . . an abode of all good qualities, as devoted to him as moonlight to the moon, skilled in drawing to her the hearts of all. From him was born the commander *Perumāla*, a Yama to the groups of proud enemies, by his liberality outvying the emperor *Bali*, in justice *Dharma Rāya* himself, whitening the world with the brightness of his pure unequalled fame. His form, pure as the rays of the moon, gave joy to all, his fame purified the three worlds like the stream of the heavenly *Ganges*, his speech was as the breeze from the *Maleya* mountains rejoicing the hearts of the weary, a *chintāmani* to all who sought his bounty.

To this *Perumāla*, an abode for the love of *Rāma* and *Krishna*, in the constant enjoyment of *Lakshmi*, born in the *Atri-vamsa*, a great favorite with his sovereign, *Narasimha Mahipati* presented the village of *Bellūru* for the purpose of making it an *agrāhara*.

And that *Perumāla* *Danjanātha*, naming that village *Hoysala Narasimhapura*, and forming it into 86 *vrittis*, gave it, with pouring of water to Brahmins of many gotras, versed in the *Rig*, *Yajus*, *Sama* and *Atharva* *vedas* with the *vedāṅgas*, and *pandits* in all branches of learning.

The particulars of this, to the same effect, are given in the *Kārpāsa* language, that all may understand.

May it be well.—The protector of all lands, praised by all the learned, the abode of all good qualities, the favorite of earth and fortune, impossible to be possessed by fear or avarice, the king of kings, the supreme ruler, lord of

\* See note p. 3.

† *Taḍka*, ponds. *ārama*, groves.

the city of *Dairivati*, the sun in the sky of the *Yādava* race, a crowning ornament to the wisest, king over the *Male* rajas, remover of the distresses of those who take refuge with him, of a brilliant fame resembling the dazzling thunder-bolt, a *ganja* *īsharunga* to the chief of the *Maleyas*, the invincible hero, a sun to the darkness his enemies, the sole champion of the world, the hero of the field of battle, obtainer of fortune on *S'auvāra* (?), wise as *Brihaspati*, *Malla* (wrestler) of the hill forts, splitter open of the hearts of his enemies, in war a *Rāma*, in conflict a *Bhima*, a lion to the elephants his enemies, opener of the waterily of the *Yādava* race by the moonlight of his bounty, destroyer of the *Magara* kingdom, setter up of the *Chola* kingdom, overthrower of the *Pāṇḍya* kingdom, *Nissanka Pratāpa Chakrasarti Hoysala Bhujā Bala S'ri Vira Narasimha Devayasa*;

In the *Saka* year 1184, the year *Durmati*, the month *Chaitra*, the 12th day of the moon's increase, Monday; presented the *vr̥tti* *Bellāru* of *Bellāru* in *Kolukuni nād*, and the villages on that channel, *Hālehālu*, *Māvinakere*, *Godiyahalli*, *Homakodanahalli*, *Ariyohalli*, *Kavvinakote*, *Nelligere*, *Devahalli*, *Koppa*, *Genasamudra*, *Nūyakittiyahalli*, *Kalivya Sitarareyakere*, *Bommalakana Māliyohalli*, *Chakkana Kōliyohalli*, *Yeriyohalli*, *Kasaravulāṭṭe*, *Ddsanahalli*, *Kareyahalli*, *Nerūlakere*, *Duggadodiyahalli*, *Yelaparutigerē*, *Kariyaji-panahalli*, *Belakalli*, and *Migoyahalli*, these being the principal, together with the well known boundaries, and (here follow a number of detailed measurements and dues thereon payable from the above) (presented) to his dear friend (*manomitra*) *Perumāla Dandandayaka*, with pouring of water, for the purpose of making an *agrabāra*, together with the *akṣita-bhoga-traya-mamya* rights of *niḍāi*, *nikṣepa*, *tatāka*, *śrāma* and all other rights.\*

May the gift made by the king *Narasimha* endure as long as the earth and mountains, as the sun and moon.

To tax a rent-free village is to incur the guilt of slaughtering a crore of cows: removing the taxes laid on a village will procure the highest heaven. Of making a gift or perpetuating one, the perpetuating one is the best: he who makes a gift obtains *svarga*, but he who perpetuates one obtains final beatitude. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Merit is a common bridge for kings: this from age to age deserves your support, O kings of the earth. Thus does *Rāmachandra* beseech the kings who come after him.

Great prosperity attend it. Fortune.

*S'ri Vira Narasimha Devayasa.*

\* See note p. 273.

## 148 (xix). Tamra Sasana at Belur, date A. D. 1278.

3 Plates, 4 sides.—Devanāgarī Characters.

May the boar form of Vishnu protect, who smiling beheld Lakshmi mount upon the world, taking it for a budding lotus, when, supported on his long tusk resembling the stem of a lotus in the lake, it sparkled with the play of its ocean waves.

From the lotus navel of Vishnu, whose locks were illuminated by the rays of the jewels in the thousand heads of the serpent on which he reclines, issued Brahma, the creator of all things movable and immovable, on whose countenance Sarasvati dwells like a female swan in a group of lotuses. Then was born the possessor of the bow and arrows composed of flowers (Mamutha), adored by all the groups of deities. From Brahma's mind came forth a son Atri, resembling Siva save in his three eyes, of great wisdom. Afterwards from the eyes of Atri issued Chandra. In whose line was born Yadu, chief among the mighty.

Afterwards was born *Sala*, an ornament to all the line. He being in *S'a-s'ipura*, was doing obeisance to the rishi in the temple of the goddess *Vasantika* in the forest, when a tiger came forth filled with rage; which that king, who was as brave as a lion, speedily slew, the rishi having said to him in the *Karṇāṭa* language "*Hoy Sala*", and given him an iron rod.

The tiger then obtained *svarga*, its eyes still open with rage. And it became the sign on the banner of all that line.

In that race was born *Vinayaditya*, a great king, who with his arms caused the lotus of the world to open.

Then was born *Ereyanga*, flooding the earth with the water dropping from the temples of his towering lusty elephants, a great victor in the field of battle. From him was born *Fishnu*, a protector of all the world, an abode of all justice, who speedily subdued all inferior enemies and seized their kingdoms. From him was born *Narasimha*, from whom was born *Vira Ballāja*, revered throughout the world. From him was born *Narasimha*, who set up the *Chola* king, and thereby gained great renown.

From him was born *Soma*, whose power laughed at the gods and *rākshasas*, who had churned the ocean of his most powerful enemies with the Mandara mountain of his right arm. His chief queen was *Biṣṇālī*, an abode of all pleasure, adorned with all rare qualities, a jewel among women, an ornament to the world, to move in the neighbourhood of the brightness of whose toe-nails



made the wives of other kings honorable (1) ; she shone like the moon in the rays of her moonlight fame.

She bore the king *Nrisinha*, whose gifts put to shame the kalpa-vrilaha, whose possessions put to shame Devendra, whose fame put to shame the heavenly Ganges, whose increasing wisdom put to shame Brihaspati the guru of the gods, whose power put to shame Siva with the bull for his vehicle, an eye in his forehead and terror in his decrees, an abode of all good qualities. Supreme is *Narasimha*, the ruler of the world, a lion to the herds of elephants his enemies.

*Narasimha Mahipála*, possessed of all the highest titles, dwelling in his own *Hoyśala* country, in the royal city of *Dorasamudra*, an abode of all fortune, in the kingdom bestowed upon with affection by his father and filled with all royal wealth:—In the Śaka year 1200, the year Bahudhānya, the month Māgha, the 14th day of the moon's decrease, Monday; in the course of making various other gifts; the village named *Hebbāla* in the *Konga naḍi*, together with its associated villages, assessed at a rental of 648 pagodas; in order to provide for the taxes which the *Karṇāḍa* people resident in *Kāśī* had to pay, for the alms and chaitra expenses; for the distribution of food and other religious works; *Narasimha Deva*, who was the security for maintaining the worship of the god, presented to the god *Viśveśvara* and to those dwellers in *Kāśī*, with pouring of water.

To the same effect in the *Karadja* language, that all may understand.

May it be well—The protector of all lands, the favorite of earth and fortune, the king of kings, the supreme ruler, the lord of *Dvārāvati*, the sun in the sky of the *Yādava* race, a precious jewel protecting all, king over the *Male* rajās, *gandā Uherunda* of the *Malepa* chiefs, the unshaken hero, the sole champion of the world, the unanisted hero, *Malla* of the *S'atavāra* *Siddigiri-durga*, in war a *Rāma*, a lion to the elephants his enemies, utter destroyer of the *Magara* kingdom, setter up of the *Chōla* kingdom, overthrower of the *Pāndya* kingdom; *Nissanka Pratāpa Chakravarti Hoyala Bhuja Bala S'ri Vira Narasimha Devarasa*.

In the Śaka year 1200, the year Bahubhāṣya, the month Māgha, the 14th day of the moon's decrease, Monday, having settled the *Hebbala* vṛtti, bestowed *Hebbala* in Kanga nāḍ, with the villages on that channel, according to the rules for giving nāmasas, with enjoyment for three generations, yielding 232 pagodas, (&c., particulars of the rentals,) altogether 648 pagodas; to

\* *Soyam samasta-prasasti-sukhte Narasinke mahipala sukhye-Hoyake-manohale mikhale-  
lakshmi-nidale nujale amajukhe-prema-pratishidipale prajya-ratjyayagadale-Idharasam-  
drakhyam nija-ratjadhinim adhivasanam*

provide for the taxes which the residents from all parts in *Vāranaśi* must pay to the *Turakkas* (Muhammadans); for the daily offering to the god *Viśveśvara*, for the *chakra*, the distribution of food and all other religious works.

That *Narasiṃha Decarasa* having divided it into vrittis, remitted the taxes and *gopindalana* (?), and freed it from all imposts, presented the village named *Hebbala*, within the *Konga nadi*, assessed at an annual rental of 646 pagodas; for the residents from all parts in *Vāranaśi*, and for the daily offering to the god *Viśveśvara* and for all other religious works; to endure as long as sun, moon, stars and sky.

(Some illegible.)

S'ri Vira Narasimha Devasya.

149 (xx). Tamra Sasana at Hassan. date A. D. 1335 (?)

3 Plates, 4 sides.—Nandi Nāgari Characters.

(The plates are cracked and very indistinct.)

May *Ganapati* grant protection, the son of *Ura*, having the face of an elephant, a sun in dispelling the darkness of difficulties. May the adorable original Boar form of *Viṣṇu* grant prosperity, by whom being embraced the Earth greatly rejoiced.

From the ocean of milk was born *Chandra*, the younger brother of *Lakṣmi*. In his line was born *Yadu*, by whom, worthy to rule, the world was blessed as the ground is blessed by the rainy season.

Afterwards in that race was born the king *Saṅgama*, freed from the heap of sin. His sons were *Harihara*, *Kauṣa Rāya*, *Bukka Mahipati*, *Mārappa* and *Muddapa*.

(Some illegible.)

valiant as *Arjuna* among the *Pāṇḍavas*, he mounted one of the regent elephants at the points of the compass and set out on an expedition of victory: dreadful as *Yama*, many kings fell before him as he thus marched forth; the *Konkana* king suffered great disgrace; the *Ghūrjaras* were seized with trembling; the *Kāmbhojas*, *Andhras* and *Kalingas* were defeated.

king of kings, supreme ruler, victorious in battle with many kings, possessed of all titles, chief over mighty kings, a terror to hostile rulers, a godlike protector of the Hindu rajas, adorned with all royal wealth.

His capital city was *Vijaya[nagara]*

His chief queen was *Gaurāmbika*, adorned with all good qualities, her heart fixed on the lotus her husband, resembling

*Sachi* the consort of *Indra*, or *Savitri* or *Chhaya*

in song and music excelling the *apsaras*

By her he had a son, a punisher of the evil and protector of the good, in the form of *Harihara*

In the *Saka* year computed as *chandra*, the year *Yuva*, the month *Margashira*, the 7th day of the moon's increase, an auspicious day, the *mahā paryani*; on the banks of the *Tungabhadra*, in presence of the good *Virūpāksha*, the giver of happiness; the beautiful village of *Kankuvalli*, fertile with crops, having acquired the name of *Hariharapura*, situated in *Kunchabadda*, a place of merit, within the limits of *Narasimhapura*, west of the celebrated *Hebbahalli* east of the *Shaila* peak,

near *Madvachala*, on the north side and near to *Dodda Betta*; together with its associated villages *Hosshalli*, *Shigurahalli*, *Bairakalli*, and *Kachanakalli*; has been presented to

son of a Brahman of the *Yajus sākha*

The king *Harihara*, excelling *Bṛhaspati* in wisdom, made this gift on a 7th day, a *sankramana*, to endure as long as sun, moon and stars, with presentation of a gold coin and pouring of water; together with the *nidhi* and *nishkepa*, as long as sun and moon endure.

The four limits of that excellent *agrahāra* are for the general benefit here written in the *Karpūra* language.

(Much illegible.)

Of making a gift or perpetuating one, the perpetuating one is the best: he who makes a gift obtains *svarga*, but he who perpetuates one obtains final beatitude. Land presented to Brahmins is to kings as an only sister, neither may she be enjoyed nor ravished away, (otherwise, nor subjected to taxation). Merit is a common bridge for kings: this from age to age deserves your support, O kings of the earth. Thus does *Rāmachandra* beseech the kings who come after him.

*S'rī Virūpāksha* (in *Kannaḍa* letters).



## 150 (xxi). Tamra Sasana at Hassan, date A. D. 1406.

3 Plates, 4 sides.—Nandi Nigati Characters.

Adored be *Sumbha*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Supreme is the bee that buzzes around the temples of Vināyaka, which resembles a heavenly drum sounding for the removal of difficulties. Adored be the Boar, which as in sport tossed up the earth, bristling with its plants and trees as if pleased to horripilation with the game.

There was a king named *Saṅgama*, a cluster of good qualities, a moon in raising the tide of the ocean of happiness.

His son was *Bukka Rāja*, in whom the world became possessed of a good king, who by his excellence obtained the title of *Rājendra*.

To the great king *Bukka Rāja* was born a son *Harihara*, as to *Siva* was born a son *Mahaseta* from *Gauri*. He having acquired the city named *Vijaya*, became the sovereign of all the lands surrounded by the ocean.

(Some illegible)

His son was *Deva Rāja*, devoted to the protection of his subjects, under whose orders were all hostile kings reduced. While this king *Deva Rāja* was ruling the world, the creeper of his fame spread through all the earth, and rising to *svarga*, derided *Devendra* and the groups of deities.

*Deva Rāja* shines forth as ruler of the undivided world, having smitten down all his enemies with his might, and having adorned the Brahmins. Of a mighty command emulating that of *Indra* and the other regents of the world, his wealth and power surpassed theirs.

This great victor in battle and slayer of his enemies, at the time of his coronation, having distinguished a village with his own name, presented it to some chief Brahmins, celebrated throughout the world for their learning, having forms like deities, versed in the *vedas* and *śāstras*, devoted to the performance of the six great rites, having overcome their passions, and continually praising God in their minds.

May it be well.—The year 132(28) of the victorious increasing era being current, in the year *Vyāsa*, the month *Kartika*, the 10th day of the moon's decrease, Monday, the *Bladrapada* (cakaṣatra), the *Pṛiti yoga* and *Bava karana*; at the conjunction of all these auspicious signs, *Sṛīman Mahārājadhīrāja Paramesvara Śrī Vīra Pratāpa Deva Rāja Mahārāja*, at the time of his

coronation,\* made a gift of an agrahāra, containing . . . vṛjī, distinguished by his own name as *Pratāpa-Deva-Rāyapura*, in the *Bhadrakāra śhētra*, on the banks of the *Tungabhadra*, in the *Hemakūṭa* (mountain), in the presence of the god *S'ri Virūpāksha*, to Brahmins versed in the *vedas* and *śāstras*, with presentation of a gold coin and pouring of water, to endure as long as sun and moon.

The names of the Brahmins who received *vṛjī* is here written. (*The names, tribes, etc., of 38 Brahmins follow*). Of this newly acquired agrahāra of *Pratāpa-Deva-Rāyapura* are these Brahmins the light, the great yogis who have been separately described above.

The description of the four boundaries of the agrahāra given by us is here written in the language of the country that all may understand.

Description of the four boundaries of of *Handiganahalli*, the coronation agrahāra of *S'ri Vira Pannappa Devarāyapura*:—The large rock standing at the level of the water in the middle of the head of the *Handigana* tank; thence west, the stone planted in the middle of the pond at foot of the western hill; thence east, the line of stones set up south of *Haivinahalli* and the stone inscribed with a *linga* and a *crocodile*; thence east, the large watercourse running north-east from the southern bank of the stream in the great forest; thence east, the buffalo swamp west of the stream at the north-east gate; thence north (and so on the details being very tedious).

Such is the *dharm śāstra* of the coronation agrahāra *Pratāpa Deva-rāyapura*, within the four limits of *Handigana-kere*; presented with the *ekādhoga-tejas-sūrya* rights of *nidhī*, *nīkshēpa*, *jala*, *pāshana*, *akshīna*, *agāni*, *sādhī* and *sūdhya*; with freedom from customs duties, money taxes, and all other imposts; at the auspicious time of coronation, in the *Panna śhētra*, in presence of the god *S'ri Virūpāksha*, with presentation of a gold coin and pouring of water.

Merit is a common bridge for kings: this from age to age deserves your support, O kings of the earth. Thus does *Himachandra* beseech the kings who come after him. Land presented to Brahmins is to kings as an only sister, neither may she be enjoyed nor ravished away, (otherwise, nor subjected to taxation). Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

*S'ri Virūpāksha* (in *Kannada* letters).

\* *Paṭiśhāhaka samaya*.

† See note p. 2.

III.

VARIOUS INSCRIPTIONS,

*From Original Sources.*

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## 151. Tamra Sasana at Mercara,\* date A. D. 466.

3. Plates, 8 in. x 5.2 in. 4 sides. Seal, an Elephant.—Pāṇinīya Hōja Kannaya Characters.

May it be well.—Success through the adorable *Padmansūha*, resembling (in colour) the cloudless sky.

A sun illuminating the clear firmament of the *Jāhnavī* (or *Ganga*) *kula*, distinguished for the strength and valour attested by the great pillar of stone divided with a single stroke of his sword,† adorned with the ornament of a wound received in cutting down the hosts of his enemies, of the *Kanviyana* gotra, was *Srimān Kongaṇi Mahādhirāja*.

His son, inheriting all the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only through his excellent government of his subjects, a touchstone for (testing) gold the learned and poets, skilled both in expounding and practising the science of politics, the author of a treatise on the law of adoption,‡ was *Srimān Mādhanva Mahādhirāja*. His son, possessed of all the qualities inherited from his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, was *Srimad Hari Varman Mahādhirāja*. His son, devoted to the worship of Brahman, gurus and gods, having humbled himself at the feet of *Nāciyana*, was *Srimad Vishnu Gopa Mahādhirāja*. His son, with a head purified by the pollen from the lotuses the feet of *Tryambaka*, having purchased his kingdom by personal strength and valour, daily eager to extricate merit from the thick mire of the *Kali yuga* in which it had sunk, was *Srimān Mādhanva Mahādhirāja*. His son, the beloved sister's son of *Krishna Varman Mahādhirāja*,—who was the sun to the firmament of the auspicious *Kadamba kula*,§—having a mind illuminated with the increase of learning and modesty, of indomitable bravery in war, reckoned the first of the learned, was *Srimān Kongaṇi Mahādhirāja*.

To *Yandagandi Bhaṭāra*, the disciple of *Gupatadi Bhaṭāra*, who was the disciple of *Janāpardi Bhaṭāra*, who was the disciple of *Siṭabhadra Bhaṭāra*, who was the disciple of *Abhananda Bhaṭāra*, who was the disciple of *Gupachandra Bhaṭāra*, of the *Konjakundāraya*, the line of gurus to the *Datta*

\* For the simile see *Indian Antiquary*, I, 362.

† See *śaṭgāyaka-prahara-śhaṭśita-mahā-kīrti-stambha-lalita-bala-purīṭra-mahārāja*.

‡ *Dattaka-śāstra-vittir-prayātān*.

§ *Srimad-Kadamba-kula-gupana-gubhasti-mūlīna-Krishna-Varman-mahādhirājaya priyotadginaya*.

(? adopted son) named Avināṭa,\* in the year 388, the month Māgha, Monday, the nakṣatra being Svāti, the fifth day of the bright fortnight; (the village) named *Badaṇeguppe*, situated in the middle of the Eḷenāḥ Seventy, in the Pūnāḍ Ten Thousand, being obtained by *Aṇulla Mahādhirāja Bhakalla*, minister of the sovereign of all the continents, for the Śrī Vijaya Jinalaya of *Talavana-nagara*,—assigning twelve kaṇḍugas in each of the six associated villages, *ambali* and the *tala vṛtti* of *Talavana-pura*, twelve kaṇḍugas in *Pogarigere*, and twelve kaṇḍugas with the enjoyment of royal rights in *Pirikere*,—he presented the charming (village).†

The boundaries of the village of *Badaṇeguppe*:—east, a red stone, *Gajasele*, the *Saṭṭi* post at the junction of the three paths of *Harivelli*, *Koṭṭagara* and *Badaṇeguppe*; south-east, a bank covered with *bandhuka* bushes. Then the southern boundaries, a thicket of milk-hedge, a *ballasa* tree; again west, a line of many medical plants, then the pond at the junction of the three paths of *Badaṇeguppe*, *Koṭṭagara* and *Muṭṭagi*, then *Channigāla*: as far as a clearing-out tree at the south west. Then the western boundaries, a [pedulel] tree, a [śintaveṭṭi] banyan tree, thence the bed of the stream: again to the north, a line of many medical plants, and a bank covered with the rose-apple; again north-west, the temple tamarind tree. Thence the group of *eggala* at the junction of the three paths of *Badaṇeguppe* [muṭṭagi], *Koleyaṇḍra* and *Dāsaṇḍra*, [nidaveṭṭaṅga]: thence the hill which protects the north of the village of *Gajasele* and the descent to the large stone; again east, a line of many medical plants, then a [kadapaṭṭegāla] banyan tree: again north east, the bank at the junction of the three paths of *Badaṇeguppe*, *Dāsaṇḍra* and *Paimada*, the [kodigaṭṭi] tamarind tree, and so the mound of [keetaramba] which joins the eastern boundary.

Witnesses thereto:—*Perbba Kavaṇa*, the man who is a friend in all things to the line of the Ganga Rājā; *Maru Gareya Seṇḍrika*, *Gaṇṇenāḍ Nirgūṇa Maṇḍiyugureya*, servants § of *Nandūla Sindhāladapa*.

\* *Avināṭa-udumhaya-Dattaya śaṇḍa-gaṇṇa*.

† *Ṭaḷṇa-aṭṭi-vṭṭaraya tray-vataya ammatrayaya Māgha-māsa Svarāṇḍra Rāṭṭi-nakṣatra andha paṇṇama vāṇa-saraha-prithuvī-vaṭṭaḷḷa-maṇḍri Talavana-nagara-Ṭe Vyaṇṇa-Jindakke Pū-niḍa 10 (an old cove numeral) aṇḍa'en Eḷe-naḍu-saṇḍari-49 to) muḍḍya Bada-ṇeguppe nāma* 'Avināṭa-mahādhirāja-bhakallena paṭṭiyarḍe aḍam ēr aṇḍa paṇṇir kaṇḍugaṇ paṭṭa ambali-maṇḍra Talavana-nagaraḷḷa taḷa-vṭṭigamaṇḍa Pogarigerepaḷḷa paṇṇir kaṇḍugaṇ Pirikere-gaṇḍa rājyaṇḍam anuvadama paṇṇir kaṇḍugaṇ maṇ-karavaṇḍam dattam.

*Jindakke*, which would mean 'for the Jain war' (śā), is probably a mistake for *Jindiyakke* 'for the Jain temple.'

‡ *Gaṇṇer-ṇa-ḷu-aṇḍaḍṭṭhalyika-puravaḷa*.

§ *Bhṛtyaḍam*.

Country witnesses \* :—Tagadûra Kulugova, Gasigandûra Tagada, Algoçata Nandaka, Ummatûra Bellûra Alagaya, Badayeguppe Bellûra Deggiriya.

(Signature (?) of three letters).

Whoso by violence takes away land presented by himself or by another shall be born a worm in ordure for sixty thousand years. The earth has been enjoyed by Sagara and other kings: according to their (gifts of) land so was their reward. Poison is no poison, the property of the gods that is the real poison: for poison kills a single man, but a gift to the gods (if usurped) destroys sons and descendants. Merit is a common bridge for kings: this from age to age deserves your support, O kings of the earth. Thus does Râmalhadra beseech the kings who come after him. Written by *Visvakarma*.

## 152. Tamra Sasana at Hosur, date A. D. 762.

8 Plates, 8 in. x 3 in. Seal, an Elephant.—*Half Kannada Characters.*

May it be well.—Success through the adorable *Padmanâbha*, resembling (in colour) the cloudless sky.

A sun illumining the clear firmament of the *Jâhnavi* (or *Ganga*) *kula*, distinguished for the strength and valour attested by the great pillar of stone divided with a single stroke of his sword,† adorned with the ornament of the wound received in cutting down the hosts of his cruel enemies, of the *Kanvâ-yana* gotra, was *Srimat Kengayi Varma Dharma Mahâdhirâja*. His son, inheriting all the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, skilled among those who expound and practise the science of politics, the author of a treatise on the law of adoption,‡ was *Srimân Mâdhava Mahâdhirâja*. His son possessed of all the qualities inherited from his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, was *Srimad Hari Varma Mahâdhirâja*.

His son, devoted to the worship of Brahmans, gurus and gods, praising the feet of *Nârâyana*, was *Srimân Vishnu Gopa Mahâdhirâja*. His son, with a head purified by the pollen from the lotuses the feet of *Tryambaka*, having by personal strength and valour purchased his kingdom, daily eager to extricate

\* *Deva sâhâsi*. † For fac-simile, cf. *Ind. Ant.*, II, 152. ‡ See note p. 221. § See note p. 221.







Moreover thus is the sloka delivered by Manu:—Whoso usurps a gift made by himself or by another shall be born a worm in ordure for sixty thousand years. To make a gift oneself is easy, to maintain another's difficult; but of giving or of maintaining a gift, the maintaining a gift is the best. The earth has been enjoyed by Sages and many kings; according to their (gifts of) land so was their reward. Poison is no poison, a gift to the gods that is a dreaded poison; for poison kills one man, but a gift to the gods (if usurped) kills sons and descendants. Whoso protects it will derive the merit thereof.

Written by Vis'vakarma.

153. Tamra S'asana at Nagamangala, date A. D. 777.

6. Plates, 10 sides. Soil, on Elephant — Hale Kanna & Channara.

The whole genealogical portion, down to *Prithuri Kungsi Mahiraja*, is word for word the same as No. 152. Thence the continuation is as follows:—

By whom, the Saka year 698 having passed, and the 56th year of his glorious and powerful reign being then current, residing in *Māngapara*, from his victorious camp:—†

Praised as the chief protection of the Ś'ri Mūla (the Jains), of the Nandi Saṅghāvaya, the Eregittār gṛāma, and the Mūlikāl gaccheśa, rejoicing all the world with his combination of the rays of auspicious good qualities, resembling another *chandra* (or moon), was there a guru named *Chandra Nandi*. His disciple, whose ability was worthy of protecting the assembly of the learned, a second *Kumāra* worthy to rejoice the heart of *Parameśvara* (otherwise the greatest sage) was the muni<sup>pati</sup> named *Kumāra Nandi*. His disciple, who understood the essence of all sciences, who had acquired the fame of possessing wealth but for the assembly of the learned, was the great muni *Kṛtī Saṅdyachārya*. His dear disciple, the beloved of the tota<sup>l</sup>-lake of the disciples, a sun in illumining the sky of the virtuous actions of good men daily praised for their great learning, was *Vaṇśa Chandrachārya*.

Through the instructions in law of this great field, having become the confounder of Strimed Bija, (or the Bija Anu),<sup>4</sup> in sweeping away all cause

\* For the date see Inf. No. 12, 130

† *Ashu-nawul-pittaraku* (3rd) / *chastatin* *S'abon-shahar* *atide* *shash-prunt'ha*.  
*udina* *vayayit* *bayyo-annu-laru* *pincha-s'allau* *prunt'haudat* *Alay-puwa-shit'at*.  
*vayyo-shin'hdole*.

† *S. lutea* L. often knapweed or knut's knotch.



of fear like the flood of a great river, who with the sceptre in his hands had broken down the groups of trees his enemies,\* was *Duspu*, first of the name, the *Nirgunda Yuvā Rāja*. His beloved son, who through his knowledge of politics had destroyed without exception the groups of his enemies, a friend to all the world, of a life pleasant to be heard of, making good use of thought, word, and deed, was *Parama Gūḍa*, first of the name, the *S'ri Prithvī Nirgunda Rāja*.

His wife, born of the beloved daughter of *Pallakūṭhirāja* by *Maru Varman*, an ornament of the *Sāgara kula*, was *Kundavai* by name. In her husband's house did she grow up, daily promoting works of merit; and she erected a Jain temple, an ornament to the north of *S'ripura*, a glory to all the world.

For the repairs of any cracks or defects in which, for erecting any new portions, for the worship of the god, and for the gifts and charities—on the representation of that *Prithivī Nirgunda Rāja*—the *Maharājādhirāja Paramesvara*, united with (his queen) *S'rija* superior to *Lakṣmi*, made a grant of the village of *Ponnallī*, belonging to *Nirgunda*, with freedom from all imposts. Its boundaries:—on the east, the white stone rock of *Nollūcin*; on the south-east, *Pappangere*; on the south, the bank of the water course of the *Belgallitank* and the *Dilla-tank*; on the south-west, the rocky ground of white stone at *Jaidarake*; on the west, the tank of the *Henkari* weavers; on the north-west, the piles of stones at *Pupuss* and *Gottagālu*; on the north, the great bend of the water course of the *Sama-tank*; on the north-east, the *Kalametti* hill.

And he further gave other land on the north-east, (*viz*) in the plain of the *Duspu Samudra* a small garden of 12 *kanduga*; in the share of *Nallu Rāja*, the chief of *Mannampale*, 2 *kaṇḍuga*; on the west of the *tāva* of the *Duspu* chief, one *tāva*; in *Kannamargutti*, in the plain of *S'ricura*, 2 *kaṇḍugas*; under the *Rajani* large tank 6 *kanduga*; in the pasture-land of the *Erepalli* tank 20 *kanduga*—this is dry-cultivation land; and in the north-west corner of *S'ripura*, in the middle of *Devangeri*, a site for 50 separate houses.

Witnesses to this gift: The 18 existing chiefs.

Witnesses to this gift: The existing chiefs of the Ninety-six Thousand country.\*

Whoso through avarice seeks to resume this gift, incurs the guilt of the five great sins: whoso maintains it acquires all merit. Moreover by *Manu*

\* *Vāṭṭa-ḍanda-mundaliyira-kkanditir-kannadala-trama-shanda.*

† *Ayā ilaṭa vāṭṭavāṭṭa vāṭṭavāṭṭa prāṭṭavāṭṭa. Ayā dānavaṭṭa vāṭṭavāṭṭa Shavannati vāṭṭavāṭṭa vāṭṭavāṭṭa.*

both it been said : who so by violence takes away land presented by himself or by another shall be born a worm in ordure for sixty thousand years. He who makes a gift has an easy task ; the maintenance of another's gift is arduous : but to maintain a gift is more meritorious than to make one. The earth has been enjoyed by *Sôgara* and other kings : according to their (gifts of) land so was their reward. Poison is no poison, the property of the gods that is the real poison : for poison kills a single man, but a gift to the gods (if usurped) destroys sons and descendants.

By *Vivakarmmichôrya*, an abode of all learning, skilled in painting pictures,\* was this *sâdana* written.

Though it be but four *kasôka* of rice seed . . . . .  
or two *kasôka* of waste land, it should be protected in the same manner as a gift to a Brahman.

#### 154. *Tamra Sasana at Mallohalli,† date A. D. 454.*

3 Plates, 7½ in. x 1½ in., 6 sides. Soil, an Elephant.—*Pârada Raja Kumada Chattraya.*

May it be well.—Success through the adorable *Padmandha*, resembling (in colour) the cloudy sky.

A sun illumining the clear firmament of the *Jânuvi* (or *Ganga*) *kula*, possessed of the wealth of the glory of the kingdom conquered by the might of his own arm, of distinguished fame through striking down the *andha* (or *nîla*) *stumbha*, a wild fire in consuming (?) *Baga* the stubble of the forest,‡ was *Srimat Kongwa Varmana Dharmma Mahâdhirâja*.

His son, inheriting the qualities of his father, author of a treatise on the law of adoption,§ adorned with the wound acquired by entering into many wars, of a wealth and glory protected by *Bhagavat*, was *Srimat Mâthava Adhirâja*.

His son, whose fame acquired by (his) many elephants had tasted the waters of the four oceans, skilled in riding on the best elephants and the best horses, the destroyer of hosts of enemies, was *Srimat Hara Varmana Mâ-râja*.

His son, endowed with the group of qualities inherited from his father and grandfather, in kingly policy the equal of *Bijhaspati*, his mental energy unimpaired to the end of life, of a valour equal to that of *Sakra* (*Indra*), was *Srimad Vishnu Gopa Râja*.

\* *Chitrakôshikâvama.*

‡ *Banastiguhana-kaksha-pradîha-dâstgini.*

† For the simile see *Ind. Ant.* V. 136.

§ See note p. 252.

His son, like Kubera in the merit of smiting his enemies in great wars, a young (or rising) sun, his favour and his anger like nectar and like poison, his mine destroyed by religious rites and numerous gifts of cows, gold, lands, and other things; of widespread fame for his renewal of Brahman endowments long since destroyed;\* as performing the sacrifice of many wars, the sole sacrificer (in the world); like Indra of valour invincible, like Kubera wonderful in the possession of heaps of treasure inexhaustible, like Yama in his arrows which destroyed the battlements of the neighbouring chiefs, of mighty victorious valour, was *Mādhava Rāja*.

By his son *Kongani Rāja* was given to Kāda Svāmīva, a Taittirīya Brahman, chief of the Hiraṇya-keśi sūtra . . . . .

. . . . . to Tippura Kāda Svāmī was given, in the manner of a Brahman endowment, 10 *kanjuga* of paddy land below Melūr tank, freed from all dues of the eighteen kinds,† and formed into a Brahman vritti with pouring of water; for the increase of merit and health was it given.

In pursuance of which, in the year Jaya, the 29th of the wealth of the great victories increased by himself, (namely by) S'rīman *Kongani Mahārāja*, of the Kāṇvayana gotra,—of a might invincible by any in the world, chief in affection for the Brahmans, devoted to the worship of the lotus feet of Hara (Śiva),—the moon being in the Śataya nakshatra, to Kāda Svāmīva of the Mādala gotra . . . . .

. . . . . Let this land be continued without hindrance to Kāda Svāmī, the beloved of the Mādala (gotra): such is our command, which whoever transgresses is a sinner worthy of corporal punishment.‡

Moreover thus is the śloka delivered:—Whoso seizes upon land presented by himself or by another, will incur the guilt of slaughtering a hundred thousand cows. To give much oneself is easy, to maintain another's gift is difficult; but of giving or maintaining (another's gift) the maintenance (of another's) is more meritorious. The earth has been enjoyed by Sagara and many kings; according to their (gifts of) land so was their reward.

Whoso is a follower of the Mahārāja . . . . .  
 . . . . . 12 *kanjuga*; this all should respect and preserve . . . . .  
 those famed for their adherence to virtue.

\* *Chāmpakāśa* brahmanīkya-prakāśa-prakhyāta-jas ah.

† *Aśvādasya-jātibhik-sreṇa gurubrahmāḥ*.

‡ *Etat samāhātmanā akāśat sa pāpāś cāritra dāyakaḥ arāhāt*.



## 155. Tamra Sasana at Mallohalli,\* date A. D. 513.

5 Plates; 9 in. x 3½ in. 8 sides.—Pāṇini's *Hoḥa Kāvya* Characters.

Success through the adorable *Padmanābha*, resembling (in colour) the cloudless sky.

A sun illuminating the clear firmament of the *Jāhnavī* (or *Gangā*) *Isa*, distinguished for the strength, fortune and valour acquired by the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of a wound received in battle while cutting down the hosts of his terrible enemies, of the *Kāṇviyāna* gotra, was *Srinat Kongasi Varmāna Dharmma Mahādhirāja*.

His son, inheriting all the qualities of his father, with a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, of great understanding improved by acquaintance with the best principles of the substance of various sciences, a touchstone for (testing) gold the learned, skilled among those who thoroughly expound and practise the sciences of politics, maintaining a due distinction between friends and servants, the author of a treatise on the law of adoption, was *Srināta Mādharā Mahādhirāja*.

His son, possessed of all the qualities inherited from his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, of wide-spread renown sprung from his riding on lusty elephants and horses, of great wealth acquired by the use of the bow, was *Srinat Hari Varmma Mahādhirāja*.

His son, devoted to the worship of gurus, cows, and Brahmanas, praising the feet of *Nārāyaṇa*, was *Srinat Viṣṇu Gopa Mahādhirāja*.

His son, with a head purified by the pollen from the lotuses the feet of *Tryambaka*, with two arms grown stout and hard with athletic exercise, having purchased his kingdom by his personal strength and valour, bearer of a sharp beloved by *sakabhas* whose lips were black with hunger, a reviver of the custom of donations for long-ceased festivals of the gods and Brahman endowments, † daily eager to extricate the ox of merit from the thick mire of the *Kali yuga* in which it had sunk, was *Srinat Mādharā Mahādhirāja*.

His son,—the beloved sister's son of *S'ri Kṛṣṇa Varmma*, the sun in the firmament of the auspicious *Kodamba Isa*, and anointed with the final abhi-

\* For *Mallohalli* see *Ind. Ant.* V. 132.

† *Chira-janani 'a-lau-tāga-brahmāḥya-rāṇyā-ga-ga-Mirja*.

tions of continual *asramadhas*—who received his royal (or coronation) anointment on the couch of the lap of his divine mother,\* possessed of the three powers of increase, enjoying the essence of the three objects of worldly desire without one interfering with the other, fearless though surrounded with all the bands of tributary chiefs whom he had subjected, having parties of councillors attached to him by continual affection and gifts, having a mind purified with the increase of learning and modesty, follower of the lives of the kings of the Kṛita yuga, his wide spread fame acquired by victory in many wars covering the three worlds like the unbroken expanse of a milk ocean, held to give without stint, his inviolable commands placed upon the heads of foreign kings subdued by his invincible might, surpassing Kubera in the growth of his wealth increased in many ways, a mine of many glorious qualities, reckoned the first of the learned, the joy of the hearts of his beloved ones, in not transgressing the bounds of respect resembling the ocean adorned with gems, like Yama in punishing according to desert, like the sun in the greatness of his glory, like Vāivasvata Manu devoted to protecting the South in the maintenance of castes and religious orders, the friend of all, of high birth, was Śrīmat *Kongani Mahādhirāja*.

By his son named *Aśvīta*, whose broad chest was embraced by the beloved daughter of *Ślanā's Varama*, the *Pannā's Rāja* who herself had chosen him though from her birth assigned by her father, according to the advice of his own guru, to the son of another; having by the growth of the three powers of increase brought into subjection all the bands of tributary chiefs; having brought anxiety to the face of Yama on account of the smallness of the residue left from the animals offered up by him as a tribute (namely) the brave men consumed in the sacrifice of the face of the many wars waged for *Andarī*, *Aṅtār*, *Pauruṣa*, *Peruṣapara*, and other places;—by (this) Śrīmat *Kongani Vṛiddha Rāja*, having the name of *Dureriṣṭa*, the ruler of the whole of *Paland* (? *Pāḥḥāḍ*) and *Pannāḍ*, like Vāivasvata Manu able for the protection of the castes and religious orders which prevailed in the South, the friend of all, of high birth;—the year *Vijaya* being current, the 35th of the victories and wealth increased by himself; was given,—to Śrīmat *Deva Sarma* of the *Kāśapa* gotra and follower of the *Vājamneyi*, (also) called *Mahādeva*, promoter of the race of that son of the world named Śrīmat *Valmiki*,—*Bempurī's* *vara-stāna* named *Keṭale*, with pouring of water.

(Moreover) in the north-east, wet land, 4 *khandis*; of the wet land of the *Kṛishna* pond, above—3 *khandis*, below—8 *khandis*; of the land east of the

\* *Janani-de-vatīnka-paryyanka-śāḍhigata-rājyāśishchakarya.*

Penna river 15 *khaṇḍis*, (bounded) on the south by a big tree, south-west by an *aśvattha* (tree), north-east by a jamba tree, further north-east by the Nakulo pond; of this land on the west 12 *khaṇḍis*; on the north-west of the wet land of the big pond 7 *khaṇḍis*; thus much did he piously give to Mahideva.

Moreover by Manu hath the *s'loka* been delivered: Whom seizes upon land presented by himself or by another shall be cast into terrible darkness for sixty thousand years. The earth has been enjoyed by Sagara and many other kings: according to their (gifts of) land so was their reward. To make a gift oneself is easy, to maintain a gift made by another is difficult; but of giving or maintaining (another's gift) the maintenance (of another's gift) is more meritorious. A gift made with pouring of water, one enjoyed for three generations, one maintained for six generations, such may not be resumed; neither the gifts of former kings.

### 156. Tamra Sasana at Harihara,\* date (?) A. D. 350.

3 Plates, 6½ in. × 2½ in., 4 sides.—See, on Elephant.—*Pāṇini's Hāṣa Kāṇḍa* and *Devanāgarī Characters* in term and.

May it be well—Success through the adorable *Padmāmbha*, resembling (in colour) the cloudless sky.

A sun illumining the clear firmament of the Jihnavi (or Ganga) *kula*, of mighty valour acquired by the pillar of stone divided with a single stroke of his sword, . . . . . resplendent as a jewel on the forehead, was *Srimān Kṛṣṇa Varmā Dharmma Mahādhirāja*.

His son, was *Vishnu Gopa Mahārājadhīrāja*.

His son, the lord of *Kāśāpura*, a son to the *Ganga kula*, having the sign (or crest) of a lusty elephant, having received a boon from the goddess *Padmāvatī*,—in the middle of the excellent *Talavāna-pura* which he was then ruling,† in the (?) S'aga year . . . . . the year *Siddhārṇa* the month *Phālguna*, full moon day, being Sunday,—within *Devanāgarī* in *Kāre, nāga*,—*Rāma Deva*, the good son of *Madhi Gavaja* of the *Yarabula* (caste), having slain He . . . and with great devotion conducted *Rāja Mallā's* wife and guards thither, (he) being pleased thereto, bestowed the following land:‡

\* For description see *Inf. Ant.*, VII, 172.

† *Tadungāṭṭhā parama Talavānapura nāga*.

‡ *Kāre nāga Dharmarajagga Yarabulaha Madhi gopadana s'a patta Rāma Dharmma He . . . van iridhu Rāja Mallāsa kenfati Ehamter ammi tal valāṇṇa appineth nāga mēlcha goṭṭa bhāmi*.



The eastern boundary runs along a field of black soil, a tamarind tree and a pond, to the langyan tree at the common boundary of the guard house and Devanūru; the southern boundary runs by the tamarind tree of the shining pond and the old water course to the wood-apple tree at the common boundary of Kallakote and Devanūru; the western boundary runs by a tamarind tree to the tamarind tree at the common boundary of Badanevāla and Devanūru; the northern boundary runs by a tamarind tree and field of black soil to the common boundary of Alapivanchi and Devanūru, and thus ends on the north east.

Witnesses.—He of the Elena; Seventy, witnesses.\*

### 157. Tamra Śasana at Bangalore,† date A. D. 491.

♂ Plate, 7½ in. × 2½ in., 5 sides.—Śaśa gona.—Pūrvadhī Raja Kannada Characters.

May it be well.—Success through the adorable *Padmandhā*, resembling (in colour) the cloudless sky.

A sun illumining the clear firmament of the Jābhavi (or *Ganga*) Śūla, master of countries born from the rapidity of his own victories, adorned with the ornament of a wound obtained in war with hosts of terrible enemies, of the Kāśvāyana gotra, was Śrīmat Kōṅgaṇi Varman Dharmma Mahādhīrāja.

His son, inheriting all the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the good government of his subjects, a touchstone for (testing) gold the learned and poets, skilled among those who thoroughly expound and practise the science of politics in all its branches, preserving due distinction between friends and servants, author of a treatise on the law of adoption, was Śrīmat Mādham Mahādhīrāja.

His son, possessed of all the qualities inherited from his father and grandfather, having entered into war with many elephants so that his fame had tasted the waters of the four oceans, of a glory acquired from the equal skill with which he rode on elephants and horses, of enormous wealth acquired by the practice of the four modes of policy, was Śrīmad Hari Varman Mahādhīrāja.

His son, devoted to the worship of gurus, cows and Brahmins, praising the feet of Nārāyaṇa, was Śrīmad Vāṇu Gopa Mahādhīrāja.

\* Śāśakāṇḍa Eḍḍeḍḍa Eppattṭṭa s'āśaki.

† In the Museum. The last plate is missing.

‡ See note p. 382.

His head purified by the pollen from the lotuses the feet of Tryambaka, his two arms grown stout and hard with athletic exercises, having purchased the kingdom with his personal strength and valour, the reviver of many thousands of long-ceased donations for the festivals of the gods and endowment of Brahmins, performer of the offering of first fruits (*āgnyaya*),\* both his arms shining with the gems of hard knots produced by the drawing of his bow for the destruction (or against the deer) the fear of the enemy, his face illuminated by his great and wide-spread glory, was Śrinat *Mādhava Mahāthirāja*.

The beloved sister's son of Śrī Kīrṣṇa Varma Mahāthirāja—who, being anointed with the final ablutions of a completed anuvāmedha, was the sun to the firmament of the auspicious *Kaṭamba kula*—having obtained his royal (or coronation) anointing on the couch of the lap of his divine mother,† enjoying the essence of the three objects of worldly desire without one interfering with the other, of a mind purified by the acquisition of learning and modesty, his fame acquired by the conquest of many mighty kings surrounding the three worlds like the unbroken expanse of the milk ocean, a lake to the lotus of compassion for the bees the eyes of fair women disturbed by the shower of Kāma's arrows, reckoned the highest theme of poets, the ablest among the most able, was Śrinat *Kaṇḡa Mahāthirāja*.

By his son, successor to the qualities of his father, his broad chest embraced by the arms of one who desired him though assigned by her father to the son of another,‡ surrounded by bands of feudatories from all sides subjected by the growth of the three powers of increase, having parties of counsellors attached to him by constant affection and gifts, having with the sharp sword in his hand cut down the hosts of his enemies and with his arms plucked them up by the root, of a form glorious with virtue and set with the gems of the daily improving qualities of the best of men, though not matured in age yet possessed of ripe virtue, a mine of clusters of distinguished qualities, in punishing according to desert the superior of Vaiṣṇava, able in protecting the castes and religious orders which prevailed in the South,§ a friend to all, of good descent, of the highest religious merit, praising the feet of the adorable Viṣṇu,—what more? the Yudhiṣṭhira of the Kali yuga, Śrinat *Kaṇḡa Mahāthirāja*, in the third year of the great wealth increased by himself,|| the month Śrāvaṇa . . . . . to the Samvāt Vāsa Sarmma, a resident of *Mahāsenapūra* . . . . .

(Rest illegible; last plate wanting).

\* *Chitra-pravāṣita-draṇa-bhaga-brāhmaṇa-śreyāṅka-sahava-rāsa-ggāgrapana* . . . . .

† See No. 155.

‡ *Varaṇa-rāmadhīrāk-kāma-dakṣiṇa-dā-śa-śaṅkha-paripāṇatā*.

§ *Aṅgana-pravāṣita-dharmāna-vipulāṣa-varya-viśiṣṭa-samāntara*.

. . . . .

## 153. Tamra Sāsana at Bangalore,\* date (?) A. D. 444.

3 Plates, 11 in. x 8½ in., 4 sides. Seal, a Deer.—Navali Nāgarī Characters.

Adored be S'ambhu, adorned with rays of the moon's digits,  
a mighty tree of bounty.

May it be well. While the protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, lord of *Kalyāṇa-pura*, bestower of widowhood on the wives of the elephant-riding *Ithagadatta* kings, a sun to the lotus of the *Chālukya kula*, terrible in war, a bow to *Kalinga*, a sun among males, unsurpassed hero, invincible champion on the field of battle, disgracer of *Asvapati Rāja*, slayer of *Gajapati Rāja*, smiter on the head of *Narapati Rāja*, tanner of the deers his neighbour kings, the daily terror of the four quarters of *Konkana*, to the wives of others as a son, having a flag with the device of a golden bear, adorned with the glory of all lines of kings, born in the *Soma vans'a*,—*Sri Vira Naganba* chakravartii, was in *Kalyāṇapura* ruling the kingdom in peace and wisdom :—

On coming to the south on an expedition of victory, halting the army at *Henjara-grāma*,† in the Saka year 366, the year Tārana, the month Phālguna, the dark fortnight, Wednesday, at the time of new moon,—the chief (*mūlikā*) *Gangavāṭikāra*, the *vajra byavahāri* of the Chālukyas, *Mara Saṭṭi*, of *Haluhāṭi-grāma*, situated in the khampana Kunda-nāḥ Seventy, in the Gangavāṭi Ninety-six Thousand—having in the Henjara battle pierced the bones and brought down *Kula Rāja*—presented five manner of gifts, an umbrella, a palanquin, an escort, a throne, and, together with the (imposts) *anḥa*, *danḥa*, *khunḥana*, and the *aṣṭa-bhoga-teja-dānya* rights, with every ceremony, the following land ;‡—4,000 *salaga* of rice land, according to . . . . .  
the Mūlas'hana Deva land 500 *salaga* of rice land, Bhalāri land 500 of rice land, the goldsmith's land 200, the carpenter's land 200, the barber's land 100, the door keeper's land 100, the . . . . . land 100.

The boundaries from the north east are as follows :—the Kembra stream at the joint boundaries of Beluhara and Haluhāṭi; thence south, the banyan

\* In the Museum. For fac-simile see *Ind. Ant.* Compare with Nos. 130 and 133.

† *Henjara-grāma* is *kaṭāva utāṭāna*.

‡ *Gangavāṭi - Ahlanavati - valasara-madaya khampana - Kunda-nāḥ - Eppatara-tata-mūlīya Haluhāṭi-grāma mūlikā - Gangavāṭikāra Chālukiyara vajra-byavahāri Mara Saṭṭi Henjara Mahaviradatta tuncāna erida Kula Rāja manni āṇa paṇḍāya paṇḍya chhatra vakkhāna lāṇa gaddi anḥa danḥa khunḥana aṣṭa-bhoga-teja-dānya sarba-namāya datta bhūmi.* |



tree at the joint boundary of Beluhara and Haluhāḍi; thence south, the white pond at the common boundary of Beluhara, Kadilavāgila and Haluhāḍi; thence south, the deep pond at the joint boundary of Kadilavāgila and Haluhāḍi; thence south, the Chanchari stream at the joint boundary; thence south as far as the Parala mound at the joint boundary of Kadilavāgila and Haluhāḍi. Thence the southern boundaries:—on the south east, the stones of the Svagrabhū vṛtti at the common boundary of Kadilavāgila, Karavāḍi and Haluhāḍi; thence west, as far as the Chanchari stream at the joint boundary of Karavāḍi and Haluhāḍi; thence west, the new stones at the joint boundary. Thence the western boundaries:—on the south-west, the Parala tank at the common boundaries of Kerevāḍi, Mangalūr and Haluhāḍi; thence north, as far as the Chanchari (stream) at the joint boundary of Mangalūr and Haluhāḍi; thence north, the Kaḍala river at the common boundary of Mangalūr, Hanemavāḍi and Haluhāḍi; thence north, the group of mixed rocks at the joint boundary of Hanemavāḍi and Haluhāḍi. Thence the northern boundaries:—on the north-west, the banyan tree and stream at the common boundary of Hanemavāḍi, Bellūr and Haluhāḍi; thence east, as far as the mound at the joint boundary of Bellūr and Haluhāḍi; thence east, the white pond at the joint boundary; thence east as far as the . . . at the joint boundary of Bellūr and Haluhāḍi; thence east, the Keenbare mound at the common boundary of Bellūr, Beluhāra and Haluhāḍi; thence east, the kalpa tree at the joint boundary of Beluhāra and Haluhāḍi; thence east it ends at the north east.

Witnesses:—Talakhid Hanuvann, Mangalūr Negavann, Bellūr Kachchavara, Kadilavāgila Vasyara.

The writing of the skilful Odvāchāri.

Whoso usurps a . . . or an inch of land shall go to Naraka and there remain till the final deluge.

Approved (*oppe*)—*Ari-Rāya-mastaka-tala-prahāri* (smiter on the heads of hostile kings).

## 159. Tamra Sasana at Hosur,\* date about A. D. 640.

3 Plates, 9 in. x 3½ in., 4 sides. *Seal, a Ram.*—*Pūrvaśi Haja Kanuśa Characters.*

May it be well. Of the Mānava gotra, sons of Hārītī, brought up by the group of mothers, worshippers of the feet of Svāmi Mahāseta, were the *Chakulyas*.

To whose completed kingdom the successor, an ornament of his race, his body purified by the final ablutions of the horse sacrifice, was the celebrated *Paṇḍakes'i*, whose second name was *Raya Vikrama*.

After him was *Satyās'raya*, the conqueror of *Harsha Varddhana*.

By his own dear son, in his own language (*ava bhāṣayā*) called *Anbēra*, it is thus commanded:†—On the full moon of Nukā Māgha, at the sangama tīrtha, during the eclipse of the moon, with presentation of golden coin and pouring of water,—to thirteen of the A'treya gotra, five of the Kausika gotra, three of the Kās'yapa gotra, three of the Kaundinya gotra, three of the Kausika gotra, two of the Sāvannila gotra, one of the Bhāradvāja gotra, one of the Saunaka gotra—to these great Brahmana, learned in all the vedas, constant performers of the six rites, altogether thirty-one Brahmana, is given in the *Koppāl* district, the village called in its (or his) own language *Periyā'a*.

The sloka delivered by Manu is an example:—The earth has been enjoyed by Sagara and many kings: according to their (gifts of) land so was their reward. Whoso takes away land given by himself or by another shall be born a worm in ordure for sixty thousand years.

\* For locality see *Ind. Ant.* VII.

† *Satyāya-ambā-ava-bhāṣayā Ambēry āvaṇipita aṇ.*

## 160. Tamra Śāsana at Vokkaleri.\* date A. D. 758.

5 Plates, 9½ in. x 3½ in., 8 sides. Seal, a Boar — *Fāruṇa Hoja Kannuṇḍa Characters.*

May it be well. Supreme is the Boar form of the resplendent Viṣṇu, which dispersed the waters of the ocean, and bore up the peaceful earth on the tip of his strong right tusk.

Of the Mānavya gotra praised in all the world, sons of Hārīti, nourished by the seven mothers the mothers of the seven worlds, through the protection of Kartīkeya having acquired a succession of good fortune (or the succession to *Kalyāṇa*), having in a moment brought all kings into their subjection at one glimpse of the boar ensign obtained from the favour of the adorable Nārāyaṇa, were (the kings of) the auspicious *Chaulukya* race.

To which (race) an ornament, his body purified by the final ablutions of the horse-sacrifice, was *Sri Paulakesi Vallabha Mahārāja*.

Whose son, with unsullied fame gained by the conquest of the groups of the *Vanarasi* and other hostile kings, was *Sri Kirti Varman*, favourite of the earth, great king.

His son, who encountering in battle *Sri Harsha Varābhūta* the lord of all the north, by defeating him acquired the title of *Parames'vara*, was *Satyas'raya*, favourite of earth and fortune, great king of kings, supreme lord.

His dear son, perfect in wisdom and reverence, his sword his only aid; making his own the wealth which his father, alone, mounted simply on his splendid horse *Chitrakanṭha* and desiring to conquer all regions, had won, together with that inherited from three generations; rejoicing in splitting with the thunderbolt of his valour the mountains the *Pāṇḍya*, *Chola*, *Kerala*, *Kaṭabhra* and other kings from the sky to their base; whose lotus feet were kissed by the crown of the king of *Kāncī* who had never bowed to any other man; was *Vikramāditya Satyas'raya*, favourite of earth and fortune, great king of kings, supreme lord and sovereign.

His dear son, who as *Tārakārīti* (*Kumārasvāmī*) the son of *Bāṇḍa Sekhara* (*Śiva*) to the forces of the *Daityas*, so captured the proud army of *Tairāditya* the king of *Kāncī*; levied tribute from the rulers of *Kanera*, *Pārasika*, *Simhala* and other islands; possessed of the *Pāṇi dhraja* and all other marks of supreme wealth, which by churning all the kings of the north

\* For fac-simile see *Ind. Ant.* VII.







victorious camp stationed at the village of Gavittage, on the northern bank of the Bhīmarathī river, on the full-moon day of Bhādrapada, on the application of *Sri Dosi Rāja*, is given to Mādhaba Sarmma, the son of Krishna Sarmma, and grandson of Sri Vishnu Sarmma, of the Kāmākhyana gotra, versed in the Rig and Yajur vedas, together with Kengiyūr and Nandi, the village named *Suññiyūr*, situated in the Pānangal district, on the southern bank of the Aradore river, in the midst of the villages of Tāmaramūge, Pānangal, Kīruvalji and Bālavāru.

This let future kings, whether of our own or of any other race, reflecting that life and wealth are fleeting, preserve as long as sun, moon, earth and ocean endure, as if a gift made by themselves and thus perpetuate their glory. And by the adorable Vyāsa, arranger of the vedas, hath it been said: The earth has been enjoyed by Sagara and many kings: according to their (gifts of) land so was their reward. To make a gift oneself is easy; to maintain another's that is the difficulty: but of making a gift or maintaining one, the maintaining a gift is the best. Whoso resumes a gift made by himself or by another shall assuredly to born a worm in ordure for sixty thousand years.

By the great minister for peace and war, *Srimad Anivṛita Dhananjaya Pugga Villokha* was this *śāsana* written.

## 161. Rock Inscription at Sravana Belgola, date (?) about 100 B. C.

*Pāṇḍita Hafe Kemmisa Character.*

May it be well. Success through the adorable *Vardhamāna*, a *tirthankara* by his own merit, an embodiment of the nectar of the peace of acquired *siddhi* (the fruit of penance); refuge of both the upper and lower worlds, himself all things movable and immovable, by his own energy pervading the worlds of both mind and matter; having obtained inconceivable greatness and supreme honor throughout the world, having acquired the great *arhantya* in the group of worthies who have become *tirthankaras*: moreover whose undisputed (and indisputable) doctrine, overcoming those of the other disputing sects, is supreme in *Sri Viśāla*, and a security to the world.\*

\* *Tathā Sri Viśālayajayapada jaggrāhitaṁ tasya śāsanam arya-janāḥ prapīḍiṣṭaḥ*  
*śāsanam* ]



After the great sun *Mahāvīra* had gone down,—an abode of glorious qualities which illuminated all worlds, a great orb of a thousand brilliant rays, which, dispersing the darkness, caused to unfold the lotus of the faithful multiplying in the lake of the supreme Jain faith:—(there arose) the adorable great rishi *Gautama guṇadhara*, his personal disciple *Lohīrya*, *Jambū*, *Vishnu Deva*, *Aparijīta*, *Gomardhana*, *Bhadra Bāhu*, *Viśākha*, *Prashkha*, *Kshatri-kūrya*, *Jayamāma*, *Siddhārtha*, *Dhṛitishena*, *Buddhā* and other gurus.

*Bhadra Bāhu* Srāni, of the illustrious hue and direct descent of these great men, who by virtue of his severe penance had acquired the essence of knowledge; having, by his power of discovering the past, present and future, foretold in *Ujjayini* a period of twelve years of dire calamity (or famine), all classes of the people leaving the northern regions took their way to the south under the rishi's direction.\*

And in the countries they traversed might be counted many hundreds of villages filled with ruins, among which appeared remains of human bodies, money, gold, grain, cows, buffaloes and goats. But when they had reached a mountain with lofty peaks, whose name was *Kāṣṇapra*—an ornament to the earth: the ground around which was variegated with the brilliant hues of the clusters of gay flowers fallen from the beautiful trees; the rocks on which were as dark as the great rain-clouds filled with water; abounding with wild boars, gautiers, tigers, bears, hyenas, serpents and deer; filled with caves, caverns, large ravines and forests;—that moon among the *dehūris*, perceiving that but little time remained for him to live, and fearing on account of his present mode of life, announced to the people his desire to do the penance before death, and dismissed them so that none were left. Then, with one single disciple, performing the *sanyasana* on stones covered with grass, by degrees he quitted his body and attained to the state of the seven hundred rishis.†

May it prosper, this Jina s'ānta.

\* *Mahāvīra aṁbha i parivṛtya bhagavat guṇamāraḥ Gautama guṇadhara allśīśha-  
chhaya Lohīrya Jambū Vishnu-Deva Aparijīta Gomardhana Bhadra-Bāhu Viśākha Prashkha-  
la Kshatrikūrya Jayamāma Siddhārtha Dhṛitishena Buddhādi guru paramaṇṇa. brahmāyā-  
gata aṁbhīpuraṁbha aṁbhaḥ kṛmāṁśpātīśīśha Bhadra Bāhu guṇamāra Ujjayinīya aṁbha daga-  
māḥ-nīśīśha-tatrapura. trāṣṭhīya-darśaṁ-nīśīśha dākāra-nāpātīśha - kṣī-śīśhaṁśha  
upāśhīya kṣīśha sarva-aṁghraḥ uttara-gaṭhāḥ śakāśha-gaṭha prasthāḥ āśhaṁśha.*

† *Ataḥ lohīrya . . . jīva-s'ānta a'pātara-kāṣṇa avabuddhāśhaḥ  
śakāśhaḥ taya-aṁbhaḥ āśhaṁśhaḥ prīśhaḥ viśvaśhaḥ aṁghra-nāpātīśha s'ānta-  
āśha prīśhaḥ śakāśhaḥ taya s'ānta a'pātara-kāṣṇa avabuddhāśhaḥ aṁghra-nāpātīśha  
śakāśhaḥ āśhaḥ.*







And his younger brother, praised in all the world, prince of the world-renowned Pallava race, supreme lord and valliant sovereign of the *Tiruvaijya*, an ornament to *Vikrama*, lover of the *Lakshmi* of victory, head jewel of the *Chalukyas*, in war the three-eyed, of pure *Kahattriya* descent, powerful as a rolling elephant, master of patience, to the forces of hostile kings . . .

*Srimat Trayalokya Malla Vira Nolamba Pallava Perumnanaji Jaya Singha Deva*, was ruling the *Baganāse* Twelve Thousand in the enjoyment of wisdom :—\*

The dweller at his lotus feet, entitled to the five great drums, master over great feudatories, great and fierce *Dandanāyaka*, benefactor to the learned, purifier of his race, the sole friend of the world, . . .

a jewel of truth, in prudence *Brihaspati*, vowed to prosperity, to others' wives as a son, . . . the abode of all good qualities, the

joy of both kings,† worshipper of the feet of *Srimat Trayalokya Malla Vira Nolamba Pallava Perumnanaji Jaya Singha Deva*, subdner of hostile forces, possessed of these and all other titles, the mahā pradhān, the senior *Dandanāyaka* for peace and war,‡ *Tambarasa*, ruling the *Sintalige* Thousand and the *grahāras*, punishing the evil and protecting the good :—

The royal agent for that nād having favoured his commands to *Mūchi Rāja* :—§

A blossom to all the world was *Sindarūji*—and among its agalāras the most charming was *Kambagūla Belgūli*, a jewel to which ornament of the earth, born in the *Atreya* gotra, of great fame, was the lord *Mūchi*. That mahā purnaba, born to *Somanāthayya* and *Abhatabba*, possessor of all good qualities, purifier of his gotra, friend of the wise, *Mūchi Rāja*, acting according to the orders of the royal agent, set up on the north east side of the tirtha in the north east of the royal city *Anulāra*—the god *Māches'vara*, the god *A ditya*, and the god *Vishnu*, in the 2nd year of *Chalukya Vikrama*, the year *Siddharthi*, at the time of *uttarīyana sūnkrānti*; and washing the feet of *Ananta Sīta Pāyita*, perfect in *panna*, *śyama*, *avidhyāya*, &c. ¶ (rest not copied).

\* *Tad ārajan suvati samasta-chakravartīyānam āra-jala-vibhūti-Pallavanmāya sri-mahā-mūchibhaḥ purnarāja rāja-parames'vara-vira-māhes'varam Vikramadīvarajam Jaya-Lakshmi-rāmanjan Chalukya-chāpmanā kalana vīratre-kahattriya-pavitram matto-gajanga-rāja vikraja-mārajan rāja-rāja-kajaka-sira . . . kēṭva s'rimat Trayalokya Malla Vira Nolamba Pallava Perumnanaji Jaya Singha Deva Baganāse pannirzhakkāra-nāmanam sardulāḥ cūṇā-dim rājāḥ gupitāḥ iri.*

† *Uṭṭaraya-rāja-mataram.*

‡ *Hiri-mūlāi-vigraha-darśanajalana.*

§ *A' mūla vijāyāyikahapa beaṁtan Mūchi Liljanga deya geyla kule!* ¶ See note p. 16.

## 166. Sila Sasana at Nirgunda, date about A. D. 1250.

*Hala Kusrāja Chavētera.*

Fortune. Adored by *Samikha*, beauteous with the chamara-like crescent moon binding his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well. While, entitled to the five great drums, the Mahā Maṇḍales'vara, lord of *Dadādvati-pura*, a sun to the firmament of the *Tāḍava* race, a head jewel among all princes, champion among the *Maṭṭhara*, adorned with the name of *Poṅṅaya* and many other splendid titles, *S'rinat Trībhuṛana Maḥa Vira Ganga Hoytāṇa Dera*, was growing in prosperity to endure as long as sun, moon, stars and sky: and he was ruling the *Gaṅgavāḍi* Ninety-six Thousand, punishing the evil and protecting the good, in the enjoyment of power and wisdom:—\*

In the *Saka* year 967, the year *Nala*, the month *Pushya*, the 5th day of the moon's increase, Thursday, the time of the sun's entering the northern sign:—While the offering of the *Ganga* race celebrated in all the world, *Kongu'i Varma Dharma Mahārājādhirāja*, a tree of bonety to his dependents, lord of *Koḍḍa-pura*, valiant prince, having the crest of a lusty elephant, distributor of gold, having obtained a boon from *Padmāvatī Deri*, the *Ganga* Cupid, a *Ganga* of truth, promoter of victory, sun to the lotus of the *Ganga* *ḥula*, the *Ganga* *Bhishma*, . . . . . worshipper of the feet of *Śiva*, subduer of hostile forces, a bow to the proudest, . . . . . scatterer of his enemies, the sole hero, . . . . . a cage of adamant to his dependents, ally to the elephants his enemies, in war a close fighter, a sower to his enemies, to others' wives a brother, . . . . . adorned with all titles, *S'rinat Mahā Maṇḍales'vara Gaṅgarata* was ruling the *Arakala* Seventy, and the *Mel'a* *mayaya*, punishing the evil and protecting the good:†—

\* See note p. 2.

† *Srinata-maharaja-tala-bhishma Gaṅgavira-praditā Kongu'i Varma-Dharma-Mahārājādhirāja-mahā-pura-koḍḍa-kalidāra-candika-vara-viravachas-vara-mahā-padma-deri-kongu'i-varma-dharma-padmavati-deri-labha-daravira-praditā . . . . . dānātām vāṇijya-gaṅga-pada-vīraṅga Gaṅga-ḥula-kamala-vallabha-ta Gaṅga-Gaṅgavira-labha-gaṅgavāḍi-vijayaditya S'rinat-trībhuṛa-pura-labha-dhātā gaṅga-pradāna-labha . . . . . para-labha-dhātā cāyagavira . . . . . daravira-vira-pujavira rakṣita-kujavira dhara-jitta-lajya-vijaya-dhātā para-vira-sahadara . . . . . para-labha-vira-vijaya-gaṅgavira Arakala-vijaya Mel'a-mayaya-mahā-mahā-pada-vira-vijaya-pradāna-labha-dhātā . . . . .*

The capturer of *Nangali*, *Kongu*, *Singha-male*, *Ellyapura*, and *Talakadu*; living in *Bengiri*; displaying the greatness of his might in *Kollagiri*, *Balare*, *Valiru*, *Chakragotta*, *Uhanggi*, *Viraja*, *Pojalu*, *Bankapara*, *Banavise* and *Koyatür*, he reached the highest standard of valour—*Vishnu Vardhana*.\*

His eldest son was *Narasimha Bhupalaka*. His standards reaching as far as the peaks of *Desogiri*, his valour displayed as far as (?) *Vahuchala*.

may he prevail in the earth, *Sri Narasimha Bhupati*. In autumn the disturber of other kings, in happiness like *Bala-chandra*, dwelling in pleasure like *Indra*, ornament of the *Yadu* kula, delighting in war with his enemies, of secure and growing glory, exalted by his own victories, lord of the world, was *Narasimha Bhupipala*, the established favourite of *Lakshmi*, the *Hokkasala* (?) *Hoyala* lord.

His son, the power of whose arms was as follows:—The favourite of victory, his two feet planted on the heads of all kings,  
mighty to subdue enemies unmoved by others  
was *Balidja Bhupalaka* . . . . . *Balidja uripala*.

While, thus celebrated, the *Mahá Mahajales'vara*, . . . . . of *Talakadu*, *Gangavaddi*, *Nanambavaddi*, *Banavise*, and *Hirangulu*, *Bhujalala Vira Gauga*, unassisted hero, *Malla* of the *Sasivara Siddigiri-durga*, in bravery like *Rama*, of unshaken valour, *Hoyaya Vira Balidja Deva*, punishing the evil and protecting the good in the *Gangavaddi* Ninety-six Thousand, was in his residence at *Darakamulra*, ruling the kingdom in the enjoyment of peace and wisdom†:—

May it be well. While the protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, the sun in the firmament of the *Yadava* race, the head ornament of all princes *Malla* of the *Male Rájás*, champion among the *Mallapas*, *ganja thiruvadda*, immovable warrior, unassisted hero, sole hero of the earth, *Malla* of the *Sasivara Siddigiri-durga*, in bravery like *Rama*, a lion to the elephants the hostile kings, the uprooter of the *Mugada* kingdom, the disgracer of the *Pandya* kingdom, the settler up of the *Chola* kingdom,‡ the emperor of unshaken valour, *Hoyaya Bhujabala Vira Somas'vara Deva* was ruling the kingdom in the enjoyment of peace and wisdom†:—

\* *Nangali Kongu Singhamale Ellyapura Talakadu Bengiri-kolli Kollagiri Balare Valiru Chakragotta Uhanggi Viradanam Pojalu Bankaparam Banavise Koyatür* *Iranga paridhanam* *ragajala vikramam nila'se Vishnu Vardhanam* †

† See note p. 2.

‡ See note p. 7.



The servant of his feet, was *Vijaya Nāyaka* of *Nirugunda*, whose greatness was as follows :—

of great fierceness to the enemy's army . . . . .  
 was *Raffaya Nāyaka*, the chief support of his lord in the field of battle. The servant of his feet :—In wealth like Kubera, having no equal in the world, was (?) *Devānka Seṭṭi*, devoted to him with affection. To that *Devi Seṭṭi* and the jewel of women *Chandalingana*, like a young rising sun, was born a son . . . . . To describe the greatness of his qualities :—  
 in liberality a kalpa *vrīksha*, in brightness the sun, in greatness mount *Meru*, . . . . . was the lord *Nala Seṭṭi*. Like as the river Ganges in wrath descended on the head of *Siva* and spread over the world, so did the creeper of the fame of *Ballāla Seṭṭi* fill the world. He, restoring without any stint the ruined places and bestowing them on Brahmins, obtained the name of *Badigera Mala* in the world. As *Lakshmi* to *Vishnu*, so to him was *Devama* the wife. To whom, in consequence of their vows, was born their eldest son *Nalli Seṭṭi*. A light to his race, in the form of justice, of immeasurable greatness, he was as a pure shining mirror, *Nalle Seṭṭi* . . . . .  
 for the decoration and processions of the god *Siddhanātha Deva*, for the bathing and daily offering, for the procession in *Chaitra*, and for repairs of his temple, presented, below the *Hiriya kere* (*rest not copied*).

## 167. Tamra Śasana at Karigatta, date A. D. 1680.

3 Plates, 4 sides.—*Drauidgari Characters*,

May the Bear protect us on whose right flank the earth rested with joy, surmounted by the peak of *Hemādri* like a canopy.

From the lotus navel of *Vishnu*, filled with all auspicious qualities, the husband of *Lakshmi*, was born the progenitor of the world (*Brahma*). From him *Atri*, from *Atri Chandra*, from *Chandra Badha*, from *Udha Pura*, from *Puru Ayu*, from *Ayu Nahusha*, from *Nahusha Yayāti*, from *Yayāti Yada Bhūpati*, whose descendants grew to power in the regions around *Dvārakānagara*.

Certain of those born in this race, coming to the *Karṇāṭa* country to visit *Ramāramaya*, the god of their race, who is the glory of the height of



## 168. Tamra Sasana at Tonnur, date A. D. 1723.

18 Plates, 34 sides — *Devanāgarī Characters.*

*Beverence to Śrī Rāmañja.* May the Bear be ever the protection of the three worlds, which raised up the earth from the ocean, supporting on the tip of his back the tortoise on which rests A'disasha, and on him the elephants at the points of the compass, on them mount Mero, and on it the earth resembling a flower, overspread by the sky. May the primeval Bear be your protection, which raised up from the ocean the earth whose forests stood up as if she were harriplated with joy at being lifted by her lover. May the back of the bear form of Vishnu protect you, on which rests the earth covered with ranges of snowy mountains resembling canopies.

On the leaf of the langyan was he (Vishnu) reposing, the creator, preserver and destroyer of the universe, the birthplace of all fortune, the subduer of all evil, that one supreme, whose assistants are Brahma and Lakshmi. From the lotus of his navel sprang the golden waumbed (Brahma); from whom, of celebrated character, sprang Atri, to whom were obedient Vishnu, Brahma and Siva. From his eyes was born Chandra, who dwells on the head of the three-eyed (Siva) garlanded with the constellations, the original of the Kshatriya race. From him sprang Budha, from him Parurava, from him Ayus, from Ayus Nalusha, from Nalusha Yayiti, from Yayiti Yoda Bhāgpati, whose descendants occupied the city of *Dvāraka*.

Of that race some came to the *Karnāṭa* country to visit Rāmārcanaga their *Rūla* dera, the glory of the height of Yadugiri. Seeing the beauty of the country and desiring to dwell there, they settled in *Mahishāra-pura*.\*

From them sprang *Deva Chōma Rāi*, a mill for grinding the wheat his enemies, who gained the new title of Ambara Ganda. To him were born three sons—first, *Tinnar Rāja Mahipati*; second, his brother *Kritānta Bhāgpati*; the last, his brother *Chōma arīja*, possessed of all good qualities, the victor in battle over *Tinnar Venkata* the general of *Rām Rāja*.

He (the last) had four sons, who though unequalled by any others in the world were equal among themselves, promoters of victory as if the embodiment of the four modes of royal policy. The first of them, *Rājatharddhirāja*, thrashed the proud lord of *Kārugahalli* on the field of battle with his riding whip, and conquering *Tirumala Rāja* took *Srirangopajana*, and seating him self on its throne acquired the dominion of a *Sivabhauma*. His younger brother was *Dejjada Chōma Rāja*, who with the fire of his valour consumed

\* See note p. 310.



all the hostile kings, who slew immense numbers on the field of battle with wounds resembling the sacred thread. His younger brother was *Deva Rājendra*, to whom, as Jihnu to Vishnu, the younger brother was *Chāny Rāja*.

To *Deva Rājendra* were born four sons, as to *Das'aratha*. The first of them was *Dodda Deva Rāja*, a very Rama himself, whom all his brothers daily served through devotion, pure, of good character, full of merit, grateful, performer of his vows, giver of gifts, benevolent, of great bravery, celebrated for merit and fame. The second was *Chikka Deva Rājendra*, who, in mind, speech, and life resembling Lakshmana, was devoted to his brother. The third was *Deva Rāja*, second to none in his good qualities, a kalpa vrishaba to his dependents. His younger brother *Mariya Deva*, of great virtue, performer of good actions, was of great devotion to his elder brother,—who, being generous, an ocean of mercy, heroic, a sea of friendship, brave, while he ruled the world its happiness was like that under the government of Rama.

To the elder brother *Dodda Deva Rāja* the celebrated *Aurilāmba* was wife, who, as Sita bore Kus'a and Lava to Rama, so to this king bore *Chikka Devendra* and *Kanphirava Mahipati*. Of them the elder, *Chikka Devendra*, of good qualities, brave, skilled in all knowledge, generous, was as celebrated as Upendra. By him was the *Chandra* name greatly exalted, more than by Yayāti, Vikrama, or any of the kings of old. To him was wedded the Lakshmi of victory, a sea of all good qualities, the self-chosen lord of fame.

In the world were none greater than *Chikka Deva*; if there were, none were more worthy; if there were, none could stand before him in battle; if there were such, none were more ready to forgive a fault. At mere sight of this punisher of the evil and protector of the good, his enemies became motionless with fear; on account of whom Vishnu through love for the earth became the sword in his hand, with which cutting down the forces of his enemies he drew out their entrails, and smiting down proud kings, protecting others, conquering the lord of *Madhura*, imitated the sports of Krishna. Entering the field of battle and knocking off the crowns of the hostile kings, his sword danced about, while the Lakshmi of the victory of his arms sang. As if he were wedding the Lakshmi of victory, the jewels fallen from the crowns of kings were gems further, the varied shreds of their gay dresses were as decorations for her.

his sword dropping blood was as a female bestowing the *Rashmir śruti*, a support to the vine of victory, the destroyer of proud hostile kings, a joy to his dependents. In a dream was this sword given to him by Vishnu, by which he slew thousands of kings. Terrible as Māya, or Śambara, or Indrajit, or Mārīcha, he went forth

and conquered many districts about (?) *Dilli* and *Bhaganagara* and obtained the name of unequalled hero.

*S'ambhu* lost his valour, *Katupu Shih* lost all hope, *Jhheri Basant* trembled, *Ekaji* absconded alone, *Dadoji* . . . . when *Chikka Deva* nripati came forth to war. The . . . in one direction, the *Turukas* on one side, the *Marasas* in the middle, the group of *Arupis* in another place, the *Tigulas* all round, the *Katakas* in one part, the *Malegas* in one quarter,—thus did he make offerings of these to all the points of the compass, and acquire a lofty fame; and speedily destroying all the groups of kings, and taking tribute from *Katupu Shih*, obtained great glory in the world. As the animals in the forest flee at sight of the lion, as the dove flees at sight of the hawk, as the hare flees at sight of the tiger, as the snake flees at sight of the kite, thus did all the kings flee at sight of *Chikka Deva* as if a new created *Narasimha*.

Male of males, champion over the sons of boasters, champion over those who oppose with arms, punisher of kings who break their word, champion over the bravest in war, possessed of these and many other titles, was *Chikka Deva Raja*.

*Bala chakravarti* gave to *Vishnu* but one world, which had belonged to many; *Sarajana* gave to the *Brahmans* but a few sayings of those from his lips; the sun gives but a few rays to the earth for which he takes a return: but *Chikka Deva Raja* gives without stint and takes nothing back. The moon gives away one less than 16 digits one by one till nothing is left him, but *Chikka Deva Raja* gives away the 16 shades (or standards of gold) and yet is as rich as before. For the worthy among his dependants he provided permanent abodes in *Sriranga*, the *Yadu* hills, *Anjanagiri*, *Kunchi*, *Vikshavana*, *Selu*, *Sankhamukha*, *Darbhasa yana*, *Kumbhakona*, *Kis'i*, *Deirindipura*, *Jagan-natha*, and *Prayaga*. The story of *Prithu* in face of him became vain, *Nala* lost his name, *Raghu's* fame was diminished, what mention then of *Karta-virya*? When *Chikka Deva Raja* ruled the world where was the glory of *Dilipa*?

Among the worthiest of women, beloved as *Lakshmi* by *Vishnu*, so to him was his wife *Sri Devaniniba*. In devotion to her husband *Sri Devaniniba* was the first of all women, her good qualities eclipsed those of *Sudakshina*, like the embodiment of the energy of *Vishnu*, or none else than the incarnation of his mercy, born to protect the world. To describe her virtues even the many tongues of *A'disesha* would fail, how then can one tongue suffice? While along with her, this famous king *Chikka Deva* nripati was ruling the world for a long time, having conquered all the neighbouring kings, pro-

tecting Brahmans, gods, friends, the learned and his dependents—he was to the world like the lord of Lakshmi.

To that king Chikka Deva by his wife Devamāmba was born, as if an emanation from Vishnu, a son *Rāja Kanthiravendra*. He was in virtue Ramachandra himself, in uprooting the groups of hostile kings like an elephant, in keeping to rules like a perfect poet, in good qualities Vishnu himself. From Kausalya was born Rama with the face of the moon, from Devaki was born Krishna with a face like a jewelled mirror, but as if Narasimha reflecting that he was born from a pillar with a face of terror had again been born from this Devamāmba, so was *Rāja Kanthirava*. Lakshmi dwelt in his side glance, Sarasvati in his face, faith in the lotus feet of Vishnu in his mind, the earth in his arms, the Lakshmi of liberality in his hands, the radiance of the gems in the crowns of kings in his feet, the learned in his house, his fame in the three worlds.

Having divided the whole of his kingdom into four parts, the first he gave to Brahmans, the second to the gods, the third as gifts of merit, the fourth retaining for himself, he ruled the world. In his reign good food was distributed in every village, so also in every village were there temples in which daily there were processions, in every road were groves and watersheds. Having great joy in all learning, like Yama in devoting to the flames all hostile kings, filled with all good qualities. A moon to the ocean of the royal race, brave, having the title Dhanani Varāha, the unmoved in the field of battle, in the assemblies of women a Manmatha, the son of Chikka Deva Rāja.

The wife of Kanthirava Rāja was *Choledevamāmba*, celebrated in the world as in devotion to her husband like Sita to Rama. In qualities, name, patience, character, merit, beauty, faith in Vishnu, she eclipsed all the world.

To her by Kanthirava Rāja, as from Devaki was born Krishna to protect the world, so was born *Krishna Rāja*. At the time of his birth, Chikka Devendra obtained a higher name as a conqueror, in his hands were the signs of the chakra, s'ankha and kamala—showing him to be Krishna himself; his fame increased from day to day as the moon fills up her digits; while an infant all kings prostrated themselves at his feet as the great mountains place the rays of the sun on their heads as soon as he rises; as Krishna when an infant taking two or three steps carried the world in his hand, so as soon as he began to walk about the house all kings hastened to bring their tribute and fall at his feet.

Sovereign of the throne of the western Rangarāja-nagara, his mind placed at the lotus feet of Nārāyana, his feet revered by the crowns of hostile



kings, making the protection of gods and Brahmans his chief duty, displaying all the qualities of Chikka Deva Bhūpāja, namely nobility, respect, wisdom, gentle speech, power, kindness, valour, skill, generosity,—through faith in whom, and keeping his sign in his hand, by the favour of Krishna, this grandson was born to Chikka Deva; thence was Krishna rightly his name, and had he Rukunī and Balabhadra he would have been Krishna himself.

By daily processions having obtained the favour of the god of Pashchima Ranga, and by protecting the families of all his friends, and by terrifying all hostile kings, this *Krishna Rāja* became as it were the Vibhīshapa of the world.

Daily rising at dawn, praising the lotus feet of Vishnu, repeating without omission his thousand names, daily performing the agni hotra, daily bestowing a cow and money on Brahmans, he then listened to the Itihāsa and Itihas. Thus filled from the streams of water poured out with his daily offerings, the Kaveri ran with gold and carried his fame to every land.

For the lord of the Yādava mountain, the protector of his race (*Yada ndyaka*) he caused to be made a crown, set with the nine gems—and for Sam-patkmāra, his processional image, he caused to be made a jewelled coat.

A disesha is the lord of Pātāla, but his subjects the Bhogis have nothing to eat but wind; Indra is the lord of svarga, but the gods there have to wait for an offering by some one before they can obtain nourishment: but while *Krishna Rāja* rules the world, all his subjects receive good food, handsome raiment, perfumed scents, gold and jewels, and chāmaras. To obtain even in suraloka the kalpa vriksha, the chinlammā and the cow of plenty is very difficult; but here to all who require them are given jewels, cows and trees. Is there then in all the world so great a lord as *Krishna Rāja*?

His gifts putting to shame the kalpa vriksha, his wealth putting to shame Indra, his fame putting to shame the divine Gauges, his wisdom putting to shame Brihaspati, his valour putting to shame the flame of Śiva's central eye, thus of true greatness is *Krishna Rāja*.

\* *Srinivēsa pati*, of the Śrī Vaiṣṇava mātā was his guru.

His paṭṭa mahishi was *Devijamma*, besides whom he had eight wives, in whose several names he caused to be made eight sarasū (tanks) in the eight tirthas of the Yada mountain. And he not only established agrahāras in his own name, but one in the name of his mother *Gheṭṭajamūmba*, and repairing the temple of Vishnu established an agrahāra in the name of his grandmother *Deviramma*.

\* From this point an abstract only is given, as the verses continue in the same strain.

\* After inquiring after all the best and most fertile spots in his own kingdom of *Karnātaka*, he discovered that the most suitable residence for Vaishnavas was the region half a yojana south of Yadugiri, north of the Kāvīri, north-west of Nūlādri, east of the hill at the (?) Lakshmantirtha (*Rāmanujānghi s'ri tirtha tajābhādrī*)—the residence of Lakshmi Nārāyaṇa, beautiful, of genial climate, having the name *Hoysala Des'a*.

In it is the city of *Yādava puri*, protected by *Viṣṇu Varadhana*, purified by the pollen the dust from the lotuses the feet of *S'ri Rāmanuja*, its god Lakshmi Nārāyaṇa the benefactor of the faithful, to the east of whose temple is the temple of *S'ri Yādava Nārāyaṇa Vasanta Gopāla Deva*.

Considering that between these two temples he should establish *agrahāras*, he made two *agrahāras*, each consisting of four streets, each filled with rows of houses. And in order that the ceremonies and processions of both gods might be duly performed, he invited Brahmans from many countries to come and take up their residence there; namely, such as were patient, of good character, versed in the veda and vedānta, professors of the Rik, Yajur and Sāma vedas, professors of the s'āstras, acquainted with the s'rauta and smārta ceremonies, performers of the agni hotra, free from anger and other evil passions, of good descent, family men, acquainted with the essence of both vedānta, acquainted with the Drāviḍa prabandha, *S'ri Vaishnavas*, Mādhva Brahmans and Advaita Brahmans.

For the residence of whom, and support of their families, he formed *vrittis* attached to each house, to endure as long as sun and moon, and marked out the boundaries.

Which, in order to have written down in a *tāmra s'āsana*, signed by his own hand and sealed with the *varāha mudra*, he sent for *Rāmanūya Turumalūrya*, a Vaishnava of the Kaundinya gotra and a poet, and directed him to compose a *s'āsana grantha*. In accordance with which order, the following *s'āsana*, approved of by both donor and donees, was written by him.

The Sālivāhana S'aka year reckoned as *veda*, *arnava*, *ritu*, *kṣitī* (1644) having passed, the year Shubhakrit being current, in the month Margashīrṣa, full moon, Tuesday, Brahma yoga, A'rdra nakshatra, Bālava karṇa—on this auspicious day, the chief of the Vaishnava kings, the moon being eclipsed in the constellation under which Rāmanuja was born, in order to increase the Brahmans in Yādava nagari which had been the residence of that yati, already the resort of many Brahmans versed in the veda and vedānta :—

\* Here the translation is resumed.

Among the Yādava kings who came from Dvārāvati nagara the embodiment of the fruit of merit, the kalpa vriksha to his dependents, a thunderbolt weapon in cutting off the wings of the mountains his enemies, punisher of those who claim to have a title,\* a ganja bherunda to the elephants the hostile kings, an elephant to the plants in garden his opponents, a sun in dispersing the clouds of his enemies' forces, placing his commands on the heads of tributary kings, a gale to the clouds the Mahārāshṭra kings, a wild fire to the withered forest the Turushkas, skilled in punishing the mighty *Prinḍya*, a lion to the herds of elephants *Chola* and *Kerala*, a pleasure giving rain-cloud to the chakora birds his dependents, Śrīmad Rājādhirāja Śrī Bhūpāla Parames'vara Prāntha Pratāpa Vira Narapati, of the A'treya gotra, an ocean of good qualities, of the As'valāyana sūtra, chief of the Kshatriyas, of the Rik śākha, grandson of Chikha Deva Rāja, son of Kan'hirava kshatindra, the unequalled *Krishna Rāja*, a kalpa vriksha in continual gifts assigned to Brahmans (described as before), making vrittis, with houses and groves, certain villages:—

In the *Hoyśala Deśa*, the *Kuruvāṅka nāḍi* is the most charming: in which, of the agrahāras he made, the first was *Yādavapuri*, known to all people as *Touḷaṇṭra*, in which is the great *Chelavadevāmbudhi* (lake); [the second] *Atikuppe*, both large and populous villages—with their hamlets *Honnenhalli*, *Marahalli*, *Singapōṇanahalli*, *Herihalli*, *Harikālate*, *Ichana-halli*, *Nāḷubeyanahalli*, *Hemanahalli*, *Hanumanahotte*, *Chikkavānahalli*, *Chikka Hosohalli*, *Teginahalli*, *Kanḍinakere*, *Murukannahalli* and its koppala, *Hakki-manchanahalli*, *Ganganahalli*, altogether 17 subordinate villages, or with their two chief villages 19 villages, fertile, populous, having bridges and tanks, yielding double crops, all bearing sugar cane, of good soil, filled with groves and hamlets. These, forming into 112 vrittis for Brahmans, he distributed them to each one so that each had an equal share of best, middling and inferior soil. Also, having 112 houses securely built by masons, he filled them with furniture and grain, &c., for one year; provided one milch cow in milk with its calf for each house; and for the decoration of the children of the vritti-holders, gave to each, silk cloths, shawls, sets of earrings, finger rings, &c., to the number of 20 of each, and bestowed them on the residents of the agrahāra of *Yādavapuri*. In the fort of *Śrīraṅgapāṭa*, whose walls are purified by the washing of the waves of the holy *Kāvīri*, the residence of Paśchama Ranga, the Gautama kshetra, in the presence of Ravnāramana (Viṣṇu) reclining with Śrī Devi and Bhū Devi on his couch the serpent A'dissaha, making a vow that he

\* *Birulentembura ganḍa*.



presented this pious gift to Brahmans in order to gain the favour of the lotus feet of Lakṣmī Nārāyaṇa, calling the Brahmans separately, he presented them with the vṛttis, with pouring of water and presentation of a coin, repeating they are no longer mine (*nī māsta nī māma*).

The names and particulars of those Brahmans for three generations are here written (here follow the names, &c., with a repetition of the grant. Then usual dharma śloka).

By the poet *Tirumal'irga*, daily reader of the Rāmāyaṇa and Bhārata, a composer of poetry in Kāṇḍā, Samakṛita and A udhra, skilled in singing (*gāndhārva*), was this śāstra composed so as to gratify all people.

Srī Kṛishṇa Rājāh.

### 169. Tamra Śāsana at Melkote, date A. D. 1724.

5 Plates, 8 sides.—*Dvandvārī Characters.*

(The whole of the first part down to the date corresponds with No. 168. Thence the continuation is as follows):—

May it be well. In the 2nd aparādita of Brahmā who was born from the lotus navel of Viṣṇu, in the first part of his day, in the varāha kalpa, the 7th manvātara, the 28th yuga, the beginning of the Kali yuga, the Sālvāhata śaka, the year reckoned as *chūṭa*, *arjuna*, *anga*, and *kāṭi* (1645) having passed, and the year Krodhī being current, in the month Pūṣya, the 12th day of the moon's decrease, Wednesday, under the constellation Anurādhā, the vrādhī yoga, the bhūva karana, the uttarāyana, the sun being in Makara,—on this auspicious day, in the morning, the chief of the Srī Vaiṣṇava kings, the obtainer of merit among the Yādava kings who came from Dvārāvati-nagara, a kalpa vriksha to his dependents, a thunderbolt weapon to the wings of the mountains the hostile kings, champion over those who claim to have a title,\* a gaṇḍa bherunḍa to the elephants the hostile kings, an elephant to the platoon, garden his enemies, a sun in dispersing the dark clouds his enemies' forces, placing his commands on the heads of tributary kings, a gale to the clouds the Mahārāṣṭra kings, a wild fire to the withered forest the *Turashṭas*, skilled in overthrowing the powerful *Pandya*, a lion to the elephants the *Chola* and *Kerala* kings, a whirlwind to the clouds the *Kelate* kings, Śrīmad Rājādhirāja Srī Bhūpāla Paramas'vara Praṇḍha Pratāpa Vira Narapati, born in the

\* See note p. 317.

A *treya goṭra*, an ocean of good qualities, of the *As'valāyana sūtra*, chief among the *Kṣatriyas*, of the *Rik s'ākha*, grandson of *Chikha Deva Rāja*, son of *Kanṭhirava Kṣatīndra*, the unequalled *Kṛṣṇa Rāju*, a divine *kalpa vriksha* in daily bestowing gifts:—

For the purpose of having all the ceremonies of the three seasons performed for the lord of *Hastagiri*, in order to provide the necessary funds, articles and persons therefor; and in order to provide for the ceremonies of the daily offering to *Varada Rājāvāmi*, and a *manāpa*, a grove and a pond for the procession in *Vais'ākha* in the name of his mother *Chalavājamma* and his father's mother *Deviramma*:—inquiring after twelve villages which were populous and provided with a tank, within his own territories, near to *Kānchi*, and having found such according to his wishes on the banks of the river in the *Kārimangala-nād* belonging to *Virabhadra Durga*, namely, in the *Pamir-kola hobli*, the villages of *Pārapatti*, with its tank, *Vettiṅṅanahalli*, *A'chiya-dahalli*, *Kamalanāyakanahalli*, *Gedāṅṅṅanāyakanahalli*, *Mādehalli*, *Paḷāra*, *Parutiṅṅalli*, *Belachānāhalli*, *Sajjalāhalli*, *Vepā'āhalli*, *Nallāṅṅṅanāyakanahalli*; in order that these 12 fertile villages might be devoted to him who eternally resides in *Kānchi* to remove the troubles of the faithful, *Apparition Kṛṣṇa Rājendra Chandra*; in the fort of *S'rirangapatna*, whose walls are purified by the waves of the holy *Kāvēri*, the residence of *Pa's'chima Ranga*, the *Gautama kshetra*; in the presence of *Ramanāramana* who reposes with *S'ri Devi* and *Uḥā Devi* in happiness on the serpent *Sesha*; sending for *Rāma-nuja Yatis'vara*, the son-in-law of *Samya*, and saying "You, your disciples, and their descendants, daily perform without break all the ceremonies which we have stated for *Varada*, taking for the purpose the profit arising from these villages," presented these villages, with pouring of water and presentation of a coin, repeating they are no longer mine (*nā mama, nā mama*).

The boundaries and description of the villages presented by *Kṛṣṇa Rāja* for the ceremonies at *Kānchi*, are here written in the *Karnāṭaka* language.

(After repetition of much of the above, continues thus):—also within the four boundary stones of these villages marked with the *s'ankha* and *chakra*, the rice land and dry fields, the gardens and store houses, the dams and embankments, the dry cultivation and the wet cultivation, the poor rent-free land and the waste, half the quit rent due to the *Virabhadra Durga* revenue authorities from the dancing girls of the north temple, the tax on blacksmith's houses, the tax for . . . of the hill, the tax of the *palliga* caste, the tax for child birth, the tax on naming a child, the fees due to *Gopālavāmi*; and of the customs, the money remaining after deducting the duty on laden bullocks;





rockets having the name victor in war,\* and other titles. Srīman Mahā Manālahara Kīrti Varmā Deva was ruling the Benarāsī Twelve Thou- sand :—

In the Saka year 990, the year Kilaka, the month Chaitra, the 1st day of the moon's increase (rest not copied).

171. Tamra Sāsana at Bangalore,<sup>†</sup> date A. D. 1253.

5 Plates, 141 ill. x 91 in., 5 sides — Nigori Chometsu.

Self, 1 in. diameter, a Wounded Tiger, 2 in. relief, with (V) a Soldier; means above, see below.

*On Obedience to Sion.* May the original Bear be your protection, on whose task rests the earth, lifted up as if a fruit plucked from the tree. O tongue, thou do I reverence, aid me in worthily proclaiming the glory of the royal line.

From the lake the navel of Vishnu, powerful to create the universe and devoted to the protection of the three worlds, sprang a lotus on which Lakshmi rests with great joy. Thence was born Brahma, sporting on the waves of the sea of the vedas, by means of Sarasvati having come to the married state and become a house holder. From whose mind, discerning the modes of all rites whether plain or obscure, the cause of the creation of the world, was born Attri of supreme excellence. From whom was born Chandra, giving joy to all the world with his rays filled with nectar. From him many lines of kings take their rise.

Of whom the kings of the *Yadu* race are celebrated in the purāṇas, the possessors of many countries acquired by their valour, skilled in all royal accomplishments and methods of government, through the merit of their great sacrifices and penance entitled to a throne in *svarga*.

Of the kings of this race who in regular descent were ruling the world, a mighty king named Sola arose.

[illegible]

† In the Museum.

He once on a time went into the forest near *Sasapura* in order to visit *Venuti*, the goddess worshipped by all the kings of his family. Seeing there the great muni, doing reverence to him, he sat down a moment. Then, while unarmed he was engaged in the worship of the goddess and reverence of the muni, a cry of wild beasts arose, and a fearful tiger bounded forth, its claws powerful enough to tear up mountains, its long tongue swinging about with desire to swallow some one, the fiery sparks from its eyes burning up its eyelashes.

That muni, exclaiming in the language of his country *Hoy Sala!* (strike, Sala!) gave him a *sadiki*, with which he slew it. From that the name of *Hoyala* came to all the kings of his line; and the tiger going to *svarga*, was adopted as the sign on the flag of all that line, who being ever ready for war, able in stringing and discharging their bows, at very thought of them all their enemies trembled.

(The genealogy is continued as in other inscriptions down to *Soma*, and continues.)

In the *Bhāradvāja* kula, descendant of the *Soma* name's, was born *Vijayanta*, possessed of all good qualities, a great warrior. To him the celebrated *Bylandeki* was wife. From whom was born a daughter *Somala*, in beauty superior to *Rati*, in removing the troubles of her dependents equal to *Lakshmi*. She became the crowned queen of *Soma Mahipati*; being filled with devotion, by her gifts putting to shame the *kalpa* *vikaha*, her fame ascended up to heaven along with that of *Soma Mahipati*.

That king thus fortunate, whose glorious career was known in all countries, *Śrī Soma'sara Bhūmipala*, residing in the prosperous royal city *Vikramapura*, which he had established for his own pleasure in the *Chola Manjāla* conquered by the power of his own arm; in the year *Paridhavi*, the month *Phālguna*, new moon day, during an eclipse of the sun; in consequence of a discountree on the gifts proper to be made on that day, giving to the village of *Mulakampalli* together with *Mattikatta*, situated in the *Kallukā-i-nāḍ* another name *Somakūpura* in honour of his pitta mahishi *Somala Devi*, and forming there 70 *vittis* at a rental of 140 *nishkas* (pagodas), presented them for the performance of the ceremonies of the god he had set up in that town, to Brahmans of various gotras, with pouring of water.

This matter, in order to be clearly understood, is here written in detail in the *Kannāḍa* language.

(After repetition of all the titles and epithets) *Hoyala Bhūjāḷa Vira Soma'sara Devanasa*, in the *S'aka* year 1175, the year *Paridhavi*, the month





like glory Chandra. From him many lines of kings took their rise : among whom of glorious qualities and celebrated career was Yadu.

From him innumerable kings descended : among whom was born *Sala*, of great glory, by the might of his arms possessed of all the earth. He once on a time, being in his own *Sas'apuri*, went forth to do reverence to *Va'santi*, his *kula devati*, and to the *siddha* who dwelt by her side, when a powerful tiger rushed out desiring to devour him. But on the *siddha* saying in the Karpātika language 'Hoy *Sala*' he slew it, and from that time all the kings of his race obtained that name.

In that race arose *Ereyanga*, who by his gifts put to shame *Karṇa*. His son was *Viśvaṇu*, acquainted with all the rites prescribed in the vedas. His son was *Narasimha Bhūpati* ; to whom was born *Balīḍa* Mahivallabha, praised as the bestower of every gift on his dependents. To him *Narasimha Bhūpati* was son, the setter up of *Chola*, by his great power and wisdom in government protecting *Pāṇḍya*.

From him was born *Soma*, like another *soma* (or moon), the lord of all things moveable and immoveable on the earth, the subjector of all his enemies, whom all the sciences had made their resort. To that *Soma*, as *Ganga* to the ocean, so *Bijjala* was wife. To these two was born *Narasimha*, resembling a kalpa vriksha, slaying all his enemies with his terrible sword, his fame having filled all the points of the compass and gone to the utmost limits of the ocean, at sight of whose gifts the kalpa vriksha trembled, *Karna* lost his name, and the *kāmādhenu* was covered with shame.

Once on a time, when dwelling in the city of *Devasamudra*, the lion of kings *Narasimha* was seated in the council, there began a discourse on gifts of merit : when the head among the many learned men present, the friend of the tributary kings, the chief advisor of *Narasimha Bhūpati*, the minister *Soma*, rose up from his seat. To *Mallī Deva*, an officer in the army, the subduer of the flames of the enemy's power, (he desired to give) his daughter in the first bloom of her youth ; and also (another) to *Chikha Ketaya*, able in war, whose might none could withstand : these *Narasimha Bhūpati* cherished like sons. On that minister *Soma*, the son of his elder sister, coming and doing obeisance, that moon of the Yadu race (the king), discerning all that was in his mind, gave him his desire. And moreover, to provide for the worship of the gods he had set up in the *agrahāra* he had established, presented to him 3000

which that *Soma Dandea* taking, made therewith all the necessary arrangements ; the particulars of which are here published in the Karpātika language.

May it be well. While the protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, lord of *Duttrāṭi-pura*, sun to the lotus of the *Yedara kula*, head ornament of the wise, king over the *Male Rōjas*, champion among the *Malepas*, ganja theru's, unshaken warrior, sole hero, terrible in the field of battle, Malla of the *Saṅivāra Siddigiri durga*, in bravery a lion, a lion to the elephants his enemies, a rare embodied Mammatha, the setter up of *Chola kōya*, the protector of the *Pāṇḍya* kingdom, the exterminator of the *Mugara* kingdom, the setter up of columns of victory from *Setu* to *Vindhya*, unequalled for valour, Sri Vishnu Varddhana Pratāpa Chakravarti Hoysala Bhujabala Sri Vira Nārasimha Devarasa was in his residence at *Darasamudra*, ruling the kingdom of the world in the enjoyment of peace and wisdom :—

His dear son Soma Dhanḍayaka (made provision) for the offerings and decorations, the daily processions, the processions on holy days, for repairs of the temple and the food of the richis who resort thither, of Kes'ava Deva and the other gods he had set up in the Vaishnava quarter of the great agrahāra he had established in his own name. And the dues of the places which that *Narasimha Deva Arasa* in the *Śaka* year 1192, the year *Śukla*, the month *Aśvāṣa*, the 12th day of the moon's increase, Wednesday, had given with pouring of water :— and the dues of the places which the great minister, *gōyi gopāla*, ganja *paṇḍara manjālika*, a champion over the (?) *Jāla* great manjālika, a Devendra of *Danjanāthas*, in the use of the sword *Srayamibhu* a Trinetra of the sword, a *Rekhā* Revanta in riding the most unmanageable horses, subduer of the enemies' forces, (?) born to be an adapted son,\* delighting in gifts of food, distinguished for gifts of gold, the senior *bandamitha*, a sun upon the eastern mountain, a blossom on the boon-giving creeper of the gods, *Someya Dandayaka* had given within those limits with pouring of water :—the sons-in-law of that *Dandayaka*, *Malli Deva Dandayaka* and *Chikka Ketaya Dandayaka*, distributed for the offerings of those gods, for extra expenses, and for the living of the temple Brahmins, in the following manner :—

May it be well. In the year Dhātu, the month *Asviniya*, the 3rd day of the moon's increase, Sunday, for the gods in the great agrahāra revered by all, a treasury of learning, *Somanthapura*, (namely), the gods *Prasanna Kes'ava*, *Ganja Paṇḍara Gopāla*, *Varada Janārilhana*, and within the precincts (*prakāra*) the six *Brahma* &c., twelve *Kes'ava* &c., twelve *Hansa Nārāyaṇa* &c., ten *Matya* &c., twelve *Senkārashapa* &c., twelve *Krishna avatāra* ; and on the bank of the *Kāvēri*, the gods *Lakshmi Narasimha*, *Yoga Nārāyaṇa* ; and

\* *Sukharasāradāya*.

the god Śārangapāpi of Malava]]: the rent of the places belonging to the endowments of all these gods are confirmed to that Somanāthapura, (namely) a land rent of 210 *gadyānas*. And of the 21 *vrittis* which the Panniyaka gave, together with the dues of the *bandāra* of that town, deducting the half *vritti* of the garden, with the rice field and dry land to the east of the . . . sluice, which is under and belongs to the Hannasamudra Bāgihūr channel—the remaining 20½ *vrittis* are for all the teachers of science (*sarva śāstra upādhyāyige*). Or, including the half *vritti* which all those men of science (*śāstradāvaru*) obtained in exchange from Manigeya Kāvanna, altogether 21 *vrittis*—of which, 7 being for the Saiva quarter, the remaining 14 *vrittis* (rest not copied).

### 173. Sila Śasana at Heggere, date (?) A. D. 1094.

*Rāja Kāṇḍa Chattraraja.*

Elephant.	Drava- palaka.	Aśvathā,	Drava- palaka.	Cow.
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May the doctrine of *Trailokya Nātha*, the supreme profound *vyākṛt vāda* prevail: the Jain doctrine which is a token of unfailing success. May it be well. The doctrine of Ś'ri Vardhamāna . . . the *Konjakundānaya*.

Of which a servant,—may it be well—the protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, first of monarchs, glory of the *Satyis'raya kula*, ornament of the *Chātukyas*, Ś'rimad-Bhūvallabha Rāja *Permnadi Deva*, while in his residence at *Kalyāna*, punishing the evil and protecting the good in the seven and a half lakh country, was ruling in the enjoyment of peace and wisdom:—

The dweller at his lotus feet:—the fire of whose anger raging *dhagil*, *dhagil*, *dhagil*, in the city of his enemies; blazing *garil*, *garil*, *garil* on the heads of his enemies; burning *chimid*, *chimid*, *chimid* in their bowels; who could war against the Rāja of the *Male Rājas*? His son, causing the *badahānala* fire of the ocean to tremble, eclipsing the fire of Ś'iva's frontal eye, deriding even Śiva who burnt *Kāma* and swallowed the poison, a consuming fire of valour, was *Vishnu Bhūpālaka*.

May it be well. While the *Haysala* kingdom of—entitled to the five great drama, Mahā Maṇḍales'vara, lord of the city of *Deśricatī*, son to the lotus of the *Yādava kula*, ornament of great kings, champion among the *Malepas*—





To his son *Ahu Malla* and *Honnave* was born *Sámanta Bhíma* : to describe whom :—When *Vishnu Bhápati* with a large force of horses and elephants stood ready for battle and was sounding the instruments, being in his army, he slew *Sítagara Ganda* by his valour, and thence received from the king the title of *Sítagara Ganda* in the world, this *Kali Bhíma*.†

To him was born a younger brother *Sámanta Malla*, of good character, possessed of all the qualities described as belonging to the *Jina márga*, beloved by *Govi Deva*, of great bravery. As if *Yama* having swallowed all his victims, unable to digest them, had vomited them forth again, such was the condition of the enemies slain in battle by *Hu'iyara Bháta*. Slaughtering the elephants of the hostile kings, and satisfying the furies with the blood flowing from the headless corpses of those slain by him on the field of battle, thus greatly excited was the wrath of *Sámanta Bháta*. His younger brother was *Govi Deva*, the creeper of whose fame spread into all the world (&c., &c.)

To describe the wife (*sati*) of *Sámanta Bháta* :—The colour of her body like that of the emerald and the diamond mixed (!), the locks of her hair like the blue sapphire (!), she was as if all the jewels had been born in the form of *Sántula*. Whatever virtues are united in the *Mahes'varigama*, the *Jina-s'ri-dharmma*, the *Sad-Vaishnavágama*, and the *Bauddhágama*, in the possession of all these she had no equal.

*Narasimha Deva Mahípa* governs with the aid of *Sámanta Gorinda*, *Hiriyamthatta*, his own mother the celebrated *Sátavve*, *Mandaradeya*, *Bhú-máchi Deva*, and *Hiriayya Muttayya Bhíma*, but who is greater than *Vishnu Sámanta*, says all the world.

To this *Bijji Deva*, whose glory was equal to that of *Kailása*, this *Bhoja-bala Narasimha Mahípa*, gave *Honnegere*, for the support of the elephants (*goja brayakk endu*).

Which, *S'riman Mahá Sámanta Gori Deva*, of the *S'ri Múla sangha*, *Des'ya gaga*, *Pustuka gachcha*, and *Kondakundánvaya* ; of the *Bhadrávana* hill ; in order that his wife *Mahádevi Nágakitti* might obtain eternal happiness : washing the feet of *S'ri Mágika Nandi Siddánta Deva*, the disciple of *Guachandra Siddánta Deva*, gave for the eight manner of ceremonies of the *basati* of *Jina Pársa'va Deva* of *Heggere*, and for the food of the *riahis*.

And *Sámanta Bijji Deva*, the good son of *Sántala Deva*, that he might obtain eternal happiness ; in the (P) 18th year of *Chálukya Vikrama*, the month

† *Arí madhuviri s'entana g'a'd vighatogara mrigendra Vishnu Bhápatiya rumáke edga vadavutí pát áttana bhávasití tón s'itagara gandanañ parula kandalakutani pañadana yashigamañ s'itagara gandana maha bariñam Keti Bhíma náditadgráheñu*]

Jeshta, the 5th day of the moon's increase Monday, at the Sankramana; gave to the hamdi *Savapagere*. Whose boundaries (&c.).

And *Heggade Jakkanna*, in order that his mother-in-law *Mahadevi Ndayakitti* might obtain eternal happiness (another gift).

#### 174. Sila Sasana at Sindigere, date A. D. 1138.

May the doctrine of *Traishokya natha*, the supreme profound *sydd vada*, a token of unfailing success, the Jain doctrine prevail.

May it be well. While the victorious kingdom of the protector of all lands, favourite of earth and fortune, great king of kings supreme lord, first of monarchs, glory of the *Satyis'raya kula*, ornament of the *Chalukyas*,<sup>\*</sup> *Srimat Tribhuvana Malla Deva*, was increasing in prosperity, to endure as long as sun, moon and stars:—

The dweller at his lotus feet:—May it be well. Entitled to the five great drums, *Mahā Manjales'vara*, lord of *Dvādvātri-pura*, sun in the sky of the *Yodava kula*, head ornament of kings, champion among the *Malapas*, adorned with these and many other titles, *Srimat Tribhuvana Malla Vinayāditya Poisala* was governing all the territory included between *Konkaya*, *Bhajangala-rayai-nāḍ*, *Talakūṣu* and *Sāvi-māle*, punishing the evil and protecting the good. In the breasts and the brains of the *Malapar* did the fear of him spread, when he lifted his hands to smite the heads of the *Malapar*.

The beloved of the mind and eyes of that *Manjales'vara*, to strangers and to the citizens like herself the embodiment of eternal merit, thus praised in the world, that *Koleyavarisi* was the protection of the people, the kingdom and the king.

While these two, in the enjoyment of peace and wisdom, were in their residence at (?) *Sandiga*, ruling the kingdom, *Kelayala Devi*, cherishing *Mariyānu Dandānāyaka* as her younger brother, *Vinayāditya Poisala Deva* being also present, gave in marriage to *Mariyānu Dandānāyaka*, *Adēhavve Dandānāyakitti*, conferring on him also the lordship of *Sindigere* in *A'sandi nāḍ*, in the Śaka year 961, the year *Sarvajit*, the month *Phalguṇa*, the 2nd day of the moon's increase, Monday.

\* See note p. 14.



Thus having made the gift of a virgin and the gift of land, with pouring of water, while maintaining them with merit; to the world-renowned Póśāla king and the lotus-like Keleyabharis'i, was born and grew celebrated in the world Vira Ganga Ereyanga nripa. Of unequalled merit, a third Māruti, a fourth Ugra-vahni, a fifth Samudra, a sixth Pógaça, a seventh Udrades'a, an eighth Kuládri, a ninth Hasti of unparalleled liberality, a tenth Nidhi-prabandha, who can utter the praises of Ereyanga Deva?

(To him and) to Achala Devi, praised as the A'di Bhaga, were born the heroes Ballá'a kashni-vallabha, Vishnu dharitri-vallabha, and the chief of warriors Udayáditya.

While Ballá'a nripála . . . . . by the speed with which he defeated the combination of proud enemies having obtained the title of (?) Bágibalu Deva, was in the enjoyment of peace and wisdom in the royal city Belápura, governing the kingdom: to Mariyáne Dandaniyaka and Chámave Dandaniyakati, who resembled a second Lakshmi, were born Pádmala Devi, Chávali Devi and Boppa Devi. These three becoming highly accomplished in sciences, in singing and dancing; and of a fame which made them worthy of three kings; Ballá'a Deva married the three virgins on the same day in the same marriage hall; and in the Saka year 1025, the year Svabhánu, the month Kartika, the 10th day of the moon's increase, Thursday, as a marriage gift, having again conferred on Mariyáne Dandaniyaka of the second generation, Sindigere, together with the lordship thereof, with pouring of water, was maintaining the same:—

As Vishnu, with eyes like the blue waterlily, a face like the lotus, and a gently smiling countenance, displaying the power of his arms in the bright moonlight of his fame which filled the three worlds, delighting in the overthrow of those who have forsaken the paths of justice, Sri Vishnu Bháya was shining like a sun in the world. When anger makes him frown all kings are destroyed; in the sport of his victorious expeditions what countries he overran! what lands resounded with his praise! what kings he overcame! even as far as the shores of the ocean: thus gaining possession of all the world—Vishnu kshálsa.

May it be well. Entitled to the five great drums, Mahá Manjales'vara, lord of Devidanti-pura, born in the Yddava kula, a head jewel among the jewels the Chálikya manjalika,\* through worship of the feet of Achyuta (Vishnu) having obtained the glory of Vishnu, by nature of a valour which went be-

\* Yddava-kuladaya Chálikya-máni-manjalika-chálikyanaya.

yond the regents of the points of the compass; causing the wives of hostile kings to miscarry at the sound of his victorious coach; having obtained a boon from *Vasantika Devi*; the daily bestower of gifts; by the performance of unequalled *hiranya garbha* and *tula purusha* \* and a thousand sacrifices having satisfied the manes of his ancestors, the gods, gurus and Brahmins; on account of his valour being without any opponent and thus having acquired the title of *Adhiraja Vishnu*; sprung from the sea of the *Yadava kula*, the line of *Vijaya Nārāyana*; like *Brahma* in re-creating the world out of chaos; like *Kumārasāmi* among the learned; to others' wives a son; daily receiving the blessings of all people for his justice and thus increasing in prosperity; unequalled in war; having by the power of his arms subdued *As'vapati*, *Gajapati* and other kings and obtained numerous horses, elephants, and jewels, and thus being in the enjoyment of the *Lakshmi* of an heroic kingdom; the abode of *Sarasvati*; a *Bhairava* of the final deluge to the *Chola kula*; a lion to the elephant *Keraja*; a *Rajabimla* to the ocean the *Pāṇḍya kula*; a wild-fire to the sprouts of the creeper the fame of *Pollara*; a *śarabha* to the lion *Narasimha Varma*; his unshaken valour a well into which fell the deer the (?) *Katapala* and other kings; a terrible bow of victory in cutting off the *Kalupila*; an ornament of victory born for the destruction of the lines of proud boasting kings; glorious in the possession of *Kanchi-pura* in which he had sounded his terrible *dinidina* (drum); shaking down the houses in the cities of many kings by the thundering sound of his *bheri* (drum); squeezing as if in his hand *Dakshina Madhura-pura*; having by his general burnt *Janamitha-pura*; with a look of his eyes removing the poverty of the world; the manifest *Vishnu*; lord over all the world as far as the ocean; free from fear as from avarice; while, possessed of these and other titles, *Śrīmat Kamligunjaṭ Vikrama Ganga Vishnu Vardhana Deva*, punishing the evil and protecting the good in the *Gangavāsi* Ninety-six Thousand, the *Nolambavāsi* Thirty-two Thousand and the *Bambedai* Twelve Thousand, was ruling the kingdom in the enjoyment of peace and wisdom:—

The dwellers at his lotus feet:—seeds on the noble tree the offices of chief ministers of the whole kingdom; bees at the lotus feet of *Arhat Paramesvara*; adorned with the gems, quietness, self-control, meekness, humility, heroism, skill and other good qualities; like half moons in possession of the flag embellished with the title of *Mahā-prachanda-Danjanāyaka* obtained from

\* See note p. 215.

† Perhaps this should be *Kanchi garbha*, the capture of *Kanchi*.

the race of Kambigonda Vikrama Vishnu Vardhana Deva ; decorated with the earrings the Lakshmi of the *syddi vāda* ; of great happiness arising from the daily anointings of the Jina pūja ; delighting in gifts of the four vādas ; resembling the eyes of the Lakshmi of pure wisdom ; mutual friends ; were the mahā pradhāna *Mariyāne Dandānyaka*, and, reckoned the first lord of Bharata, *Bharates'vara Dandānyaka*. These, without any difference in opinion, as if the embodiments of goodness, like Bhima and Arjuna, or Lava and Kusa, though two were as if of one form.

[Their praises continue at great length, comparing Mariyāne to a young elephant (*mari āne*), &c., &c. The following is an abstract of important particulars].

The wife of *Mariyāne* was *Jakhanave*. Their son was *Mariyāne Dandānyaka*, whose wife was *Yakkani*.

*Bharata* surpassed *Chālakya* as a minister, his god was *Trailokya-nātha Parāma Jina*, his guru *Māghanandi Bhatipati*.

The following was the genealogy of *Bharata Dandānyaka* and of his elder brother *Mariyāne Dandānyaka* :—Descended from the *Bhāradvāja* gotra, was *Kākarasa Dandānātha*, sole lord of the Ganga kingdom and the *Pois'ala* kingdom. His wife was *Ambi*. His sons were *Nākarasa* *chamūpa* and *Mariyāne*, (?) born to give the Ganga kingdom to the *Pois'ala* king. His daughter *Dan anāyakkitti Dekave* had two sons, the *dharma* *bharma* *Dhākarasa* and *Mādhana Dandānyaka*. *Dhākarasa's* wife was *Hamdā*. Their sons were *Mariyāne vibhu* and (?) *Dhākarasji* *chamūpati*. *Mābhi Rājū's* daughter became the wife of *Bharates'a Dandānyaka*, the younger brother of *Mariyāne*. To her, *Chēvallare Dandānyakkitti*, were born the *Dandānātha Ereyanga* and the *Chamūpati Ballu*. *Ballu's* wife was *Padmala Devi*, and he also had *Chavala Devi* and *Boppala*.

Thus *Mariyāne Dandānyaka* and *Bharatapa* were grandsons of the sons of *Ballu*, the son of *Ereyanga*, the son of *Neimana*, the son of *Dhākarasa*, the son of *Mādhana Dandānyaka*, the son of the senior *Mariyāne Dandānyaka* ; and of the daughters of *Boppala Devi* and others up to *Padmala Devi*.

\* While, with the descendants of this long and honoured line connected with the kings of his race, *S'ri Kambigonda Vikrama Ganga Vishnu Vardhana Pois'ala Deva*, having *Mariyāne Dandānyaka* and *Bharatapa Dandānyaka* as judges (*satyādhikārigata*), treasurers, and chief advisers,

\* The foregoing genealogy is far from clear. From this point the translation is resumed.



was dwelling in happiness in the royal residence at *Dorāsumudra*, and governing the kingdom :—in the S'aka year 1060, the year Paingala, the month Pushya, the 10th day of the moon's increase, Sunday, uttariyāna sankranti—among the great gifts of the *tulā puruṣa*, in the presence of *Bharatamūḍha Daṇḍandya*, approving of the name of *Biṭṭiyappa*, (he) depositing 500 *hanna* at the feet of the *Deva*, and receiving the lordship of *Daḍiganakere* *Bagga*-*vali* ; erected a *baṇḍi* in *Sindigere*, the inheritance from their ancestors, which *Mariyāṇa Daṇḍanayaka* and *Bharatapa Daṇḍanayaka* had received with pouring of water, (for which *baṇḍi*), among the great gifts, *Viṣṇu Varadhana Deva*, pouring water with his own hands presented to *Madhuchandra Deva*, the junior *maṇṭravādi* of *Gauṇa Viṇukta Siddhanta Deva*, *śāhī* of the *S'ri mūla sangha*, the *Deśiga gāṇa*, the *Pustuka gachcha*, and *Koṇḍakundārvaya*,—the following land :—under the old task four *kanjaga* of rice land, under *Tāvare gatta* a garden sufficient for 20,000 *betel* vines, in the village of *Māvinakere* two oil mills, with the dung heaps and customs dues, to endure as long as sun, moon, stars and sky. (Imprecatory verses).

(Here follows another gift made at the same time, in which, being under the *Chālūkyā* king *Triṭhuvana Malla Deva*)—*S'rimat Triṭhuvana Malla*, the capturer (*gonḍa*) of *Talakāḍu*, *Kongu*, *Nangali*, *Gangavādi*, *Nolambavādi*, *Bananāsi*, *Hanungalu*, and *Halasiḷe*, *Bhujabala Vira Ganga Pois'ala Deva*, being in the royal residence at *Dorāsumudra*, ruling the kingdom of the world in the enjoyment of peace and wisdom :—the *mahā pradhāna*, senior treasurer, *Mariyāṇa Daṇḍandya*,—son-in-law of *Sovaram Da.* the son of *Bāvarasa Da.* and son of *Dhākarasa Da.* the son of the senior *Mariyāṇa Da.*—united with the *mahā pradhāna Daṇḍandya Bharata*, obtains for the *baṇḍi* of *Sindigere*, the place of their inheritance, with pouring of water from the hands of *S'ri Viṣṇu Varadhana Hoys'ala Deva*, the village of *S'ratavāṇ-gaḥalli*. (Concludes with its boundaries, and imprecations).

## 175. S'ila S'asana at Yelandur, date A.D. 1654.

May the lord of Gauri, whose chest is marked with the *kaṇṭha* from the bosom of Gauri, the ocean of mercy, joyfully give happiness to *Mudāna Bhāṇipā*.

To the south of Himāchala is *Nilagiri*. There, while Kapila rishi was performing penance, with the water of the Deva Ganga in his vessel, Nandis'varn appearing, said, "O great muni, pour forth the water in your vessel towards the north, and it shall become a river of merit, bestowing on all people present and eternal happiness." At this command, saying, "I will do it," he poured forth the water of his vessel to the north, and gave it the name of *Satarnāvali*.

On the banks of that stream is a city, whose glory is as follows:—Brahma desiring to create a place free from all the evil passions, it became so filled with brightness, that he gave this rare city the name of *Eleyindūru* (city of the young moon) in the world.

And the eight petals of the lotus that city, were—on the east, *Svetas'iddri*, the abode of Gangādhara; on the south east, the *Mallinūtha* mountain near *Tārūpura*; on the south, the *Saragi* hill, bright with the residence of . . . ; on the south west, the *S'ankures'vara* mountain, the abode of . . . ; on the west, the mountain adorned by *Malikārjuna* near *Bannār*; on the north west, the *Sambhulinga* mountain; on the north, *Prathama Sris'aila*, glorious on account of Malles'vara; on the north east, the *Nirumala* mountain, the abode of Nilakantha. These eight mountains being its eight petals, that city was in the middle of them like the eye of the lotus.

Thither Parames'vara coming, and saying "I will protect it," in each of the four yugas was worshipped under a different name and different colour, as follows:—in the Krita yuga as Tripurāntaka, white as crystal, he was worshipped by Jamadagni; in the Treta yuga as Nilakantha, of a tawny colour, he was worshipped by Raghunātha; in the Dvāpara yuga as Lokes'vara he was worshipped by the sons of Pānu; in the Kali yuga as Gaures'vara, of the colour of sapphire, he was worshipped by the kings of *Padi-māḍ*.

For *Singha Deva Bhūpa*, not only built his temple and worshipped there, but while with the glory of the lord of Lakshmi, in the form of Maumatha, like the son of Devendra and the king Rāma, an ornament to the race of kings, filled with all learning—ruling over the Ten Nāds (*Padi nādugaṇa*), in the Śaka year 1490, the year Vibhava, knowing the glory of Gauris'a the mine of goodness, that king presented for (the support of) his worship the celebrated town of *Ganagandru*, without any estimation of its value, so great a donor was he in the world.

His younger brother, praised by all the world for his spotless fame, was *Chāma nripāla*, a new Maumatha: whose famous sons were *Nanja Rāja* and *Trumala Rāja*.

And that Nanja Rāja's elder brother *Tirumala Rāja* presented *Vaḍeyarajura*, and near to it *Senagunḍula*; and with great joy that excellent king also gave to Gaurī's vara *Chinchanapura*.

That king's son, a mine of virtue, ever filled with merit, governing with great skill the portion of the world called *Padināḍu*, like a bee at the fest of Śiva, the refuge of beggars, how did he shine in the world among kings, *Muddendra Bhūpālaka*.

And in the Śaka year 1576, the year Jaya, that *Mudda Bhūpati*, with joy obtaining gardens, rice fields and tanks, presented them to the joy of Gaurī, the lord of Kantugiri; how was he celebrated for liberality in the world. And this ornament of kings built for Gaurī a gopura, several temples, and a man-tapa; and set up the Pancha Līṅga to Gaurīnātha with great splendour. And for this his faith he obtained family, kingdom and fame from Śiva.

*Ras'ika Paṇḍita*, the son of *Bommanṇa Paṇḍita*, wrote this for *Mudda Bhūpa* so as to please him. May Śiva grant to *Mudda Rāja* sons, grandsons and great grandsons; elephants, chariots and horses; gold and jewels and splendid treasures: with virtuous and liberal wives; free him from all troubles and diseases; impart to him wisdom, health and strength, learning and . . . for ever.

Than making a gift oneself, to maintain another's is twice as meritorious: whose resumes a gift made by another loses all the benefit of his own. Whoso usurps a gift made by himself or by another shall be born a worm in ordure for sixty thousand years. Of making a gift or preserving another's, the maintaining another's is the best: making a gift procures *svarga*, but preserving another's gives eternal happiness.

Description of the lands and rights presented by *Mudda Rājaiya* for the enjoyment of the god Gaurīpati:—In the rice fields of *Yelandūru*,—to the (?) mirror holders (*darpaṇalavarige*) 1 . . . to the presenters of the wave offering of rice and turmeric (*pasiriyavarige*) 1 . . . to the presenters of the wave offering of lights (*gunbhūrtigavarige*) 1 . . . to the illuminators (*mangala dipadavarige*) one, to the lamp wavers (*mangalūratiyavarige*) two khandiga, to the dancers one khandiga. In the rice fields of *Yariyūru*—to the headman of . . . (*veṣṭa śerureḍḍanige*) one khandiga, to the chāmara holders one khandiga, to the (!) bricklayers one khandiga, to the garland maker one khandiga, also a garden; for the special offerings on Mondays, Fridays and *Dhanurmāsa*, two khandiga, for the . . . offering to Amma one khandiga. In *Hosahalli agrahāra*—to the cymbal beaters 100 bhūmma, to



the beaters of the maddale drum, 100 bhūmma. In *Ganḍakallī*—to the singers 100 bhūmma, to the dancers 100 bhūmma.

In *Yalandūru*, *Yariyūru*, *Maddūru*, *Gumbāḷi*, *Ammaḷe*, *Hemṇa*, *Hemṇūru*, *Kesavattūru*, *Agara*—in these villages, a svānya of one kolaga per khandi, and one kolaga per 100 bhūmma, of rice land; one handle of cotton per 100 bhūmma of black soil; two baḷḷa per 100 bhūmma of *rasabhamṇa*; ten balls of jaggery per 1,000. Whoso resumes the villages, gardens, rice lands or dues granted by the *Paṇḍita* kings, will incur the guilt of slaughtering cows in Kāśī, of incest with his mother, of drinking spirits, and other such sins.

Obeisance to S'ri Gauris'a. May it endure.

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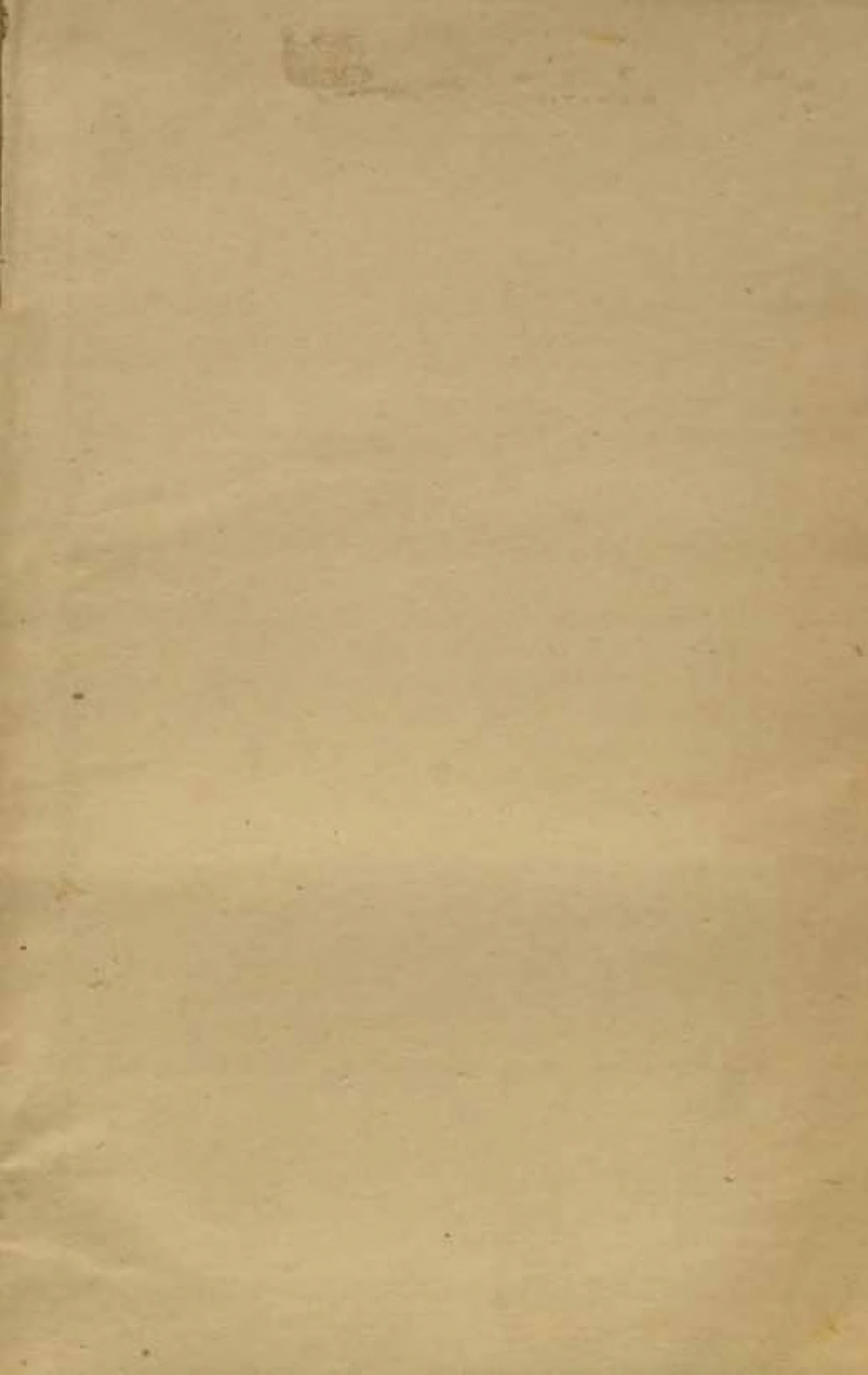
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